

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

Vol. LXXXIII

AUGUST, 1918

No. 8

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SAINT LUKE'S SUNDAY SCHOOL, ADA, EASTERN OKLAHOMA
Winner of the Bishop's Banner in 1918 by a per capita offering of \$2.25 (See page 531)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII

August, 1918

No. 8

THE PROGRESS OF THE KINGDOM

IT is only necessary to have one's attention called to an enterprise to learn how it may be extended. In July the coming of Mr. White as domestic secretary was referred to with suggestion as to the service that is waiting for him. Among other things was suggested the large opportunity waiting for the Church to help the newcomers to our country to learn what it means to be Americans. This was referred to in a general way, from the viewpoint of those who know that to be "an American" requires first of all that one shall be a Christian. It was not discussed, simply because among those who know what freedom means it goes without saying.

Since that was written a general survey being made in order to find out conditions, so that we may learn where it is wisest to begin, has uncovered some interesting situations: among them in one place a state of things which it is doubtful whether the most vivid imagination among the readers of THE SPIRIT OF MISSIONS could have guessed. In the place referred to on Sunday morning little children, whose parents cannot speak English, are solemnly assembled to be taught the theories of Marx. We could smile at this as we would at the pathetic conditions in Russia if we did not

know the dreadful tragedy that must be the end of such a situation. If instead we should be disposed to condemn, we should remember it is merely the fruit of ignorance on the part of those who are ready to die for ideals. What will Churchmen say when they realize that the same vague and mischievous theories which have worked such havoc in Russia are being systematically propagated by people calling themselves Americans in this country which boasts of its enlightenment? There is no doubt that we need to bestir ourselves if we would save these people having splendid possibilities from their own folly, to say nothing of helping to protect our country from the distress which if left to itself it will surely cause. It were stupidity to think of correcting such evils by disputation, or even to depend on the public schools to save us from them, however much we realize what a real safeguard the public school is to free institutions. The only answer to such vagaries is the Revelation intrusted to the Church, and an intimate knowledge of Him Who taught men to dream generous dreams. Christianity is the answer to social problems as it is the answer to the individual seeking salvation from the evil that is destroying him.

The Progress of the Kingdom

MEANTIME the condition that confronts the Church and is of immediate concern is the disconcerting way in which so many Christian people have seemed to lay aside the obligation which is laid upon them as members of the Body of Christ. To use a phrase that has become very common of late, all of the members of that Body do not seem to "function". We need to take note of this, lest the Church in America suffer humiliation deeper even than that which it had to bear last year.

It cannot be forgotten how because some were negligent, the Church was put in the position of seeming to be unfaithful at a time when every consideration of charity should have made her witness very positive. From the Treasurer's report dated July first the receipts were about \$65,000 less than on the same date a year ago, and this when the Board must take care of last year's failure while it provides for the inevitable increase which the condition of things must add to this year's budget. If one did not know the contrary, it might be easy to conclude that there are still many who call Him Lord who have never comprehended that such allegiance means anything beyond getting something for oneself. Happily the whole trouble is due to the heedlessness of people who will not think because they themselves are safe. But unless the difficulty is promptly met and overcome the result will be the same as if they intended to shirk. A long time ago the readers of *THE SPIRIT OF MISSIONS* were asked to constitute themselves "His bodyguard". It is time for the bodyguard to be very vigilant lest the end of the year come upon us bringing mortification to the Church and loss to His work.

A RECENT letter suggested one way by which the situation can be relieved. It is passed on to the readers of *THE SPIRIT OF MISSIONS* because there seems no reason

why the idea should not be adopted in many places. In a parish where the new rector found that for four years the quota due to the Church's general expense account had not been paid, he called the thoughtful ones together and reminded them how the parish could not hope for blessing if it failed to be faithful to the obligation it owed to the Church. All realized the truth as soon as it was stated, but rector and people alike knew that nothing ought to take away one cent from what the Nation needs for its crusade against the apostate. So it was agreed that the people should buy war stamps and send them to the amount of the parish's delinquency to the treasurer of the Board, thus meeting both obligations. There seems no reason why it would not be wise for those who are uncomfortable because they failed the Church in past years to follow this example. As to the amount of this year's obligations, unfortunately this would not serve, but these will be easily met if the illustration given by the Nation's rising up to provide for the Red Cross has been illuminating. Let everybody do his bit and the budget will be taken care of. The only thing that could cause failure would be the conviction on the part of those who must do it that the work is not worth doing; and there is no danger of such blindness among those who, knowing the Christ, are able to understand that the world's wretchedness is due to men not knowing Him and the truth about things human which He revealed.

A LARGE measure of the difficulty which causes such a distressing revelation as that made by the treasurer's report is due to the impression that it does not make much difference whether or not a parish provides its quota of the general expense account. Rectors are apt to think "the Board will get along somehow; my parish needs the money. I will

The Progress of the Kingdom

let my quota wait." The parish treasurer heartily applauds the sentiment and so it goes by default, the congregation meanwhile remaining blissfully ignorant that it is not "functioning" as a member of the Body.

The fruit of such reasoning is shown in a typical situation now confronting the Board. The Reverend W. H. Ramsaur is under appointment to go to Liberia in the autumn, for the express purpose of establishing an industrial mission among the Vey people. By every token, whether of Christian fidelity or common sense (if one chooses to distinguish between these) Mr. Ramsaur should spend the time before he leaves this country adding to his very real training as scholar and teacher a practical knowledge of those trades which men will teach the Veyes under his direction. This, however, would involve Mr. Ramsaur's support during these months and fees for technical teachers. He has no money, nor can the Board provide it. The result is he must serve in a parish as substitute in order that he may have a place to sleep and something to eat while he waits; thus wasting time which, if wisely used, would be of inestimable value to the Church in Liberia and would mean largely added efficiency to his own work. This is an exhibit of what follows when parishes are ignorant that as members of His Body "they do not function".

Of course it is true that there are individuals in the Church who would gladly provide Mr. Ramsaur with the money needed if they knew about it. But why should individuals be expected to provide for an obligation which properly devolves upon the Church and which the Church has constituted the Board of Missions to take care of? Why should Mr. Ramsaur be put in the position of seeming to be under personal obligation to his fellow-servant simply because he has devoted himself to the Church's service board? True enough, this is the

means by which our Lord's work has been generally taken care of hitherto in the American Church. No doubt it is also true that this is the reason why so large a proportion of the people in the Church do not to this day know that the word "missions" spells their obligation to the Task which the Christ intrusted to His Body.

IT will be a matter of general interest to note that there is on foot a plan which is likely to do much to rid the Church of this kind of misunderstanding. It is generally known that in all the colleges for men and women there are organizations of young Churchmen who desire to be found faithful. Hitherto these have been of small practical value, not for lack of fine material or high purpose, but because they have had no practical end to attain. Every one concerned was living a life full of interest and positive value. To attend religious meetings no doubt was a good thing to do, but it seemed painfully like walking solemnly in a circle. Naturally red-blooded men and women get tired of such exercise and they stop. Now we are glad to announce that a conference of men concerned with college life have conceived a plan by which the devout aspirations of thoughtful young people can be met with suggestions by which their organizations may be made available to produce results of practical value. Means will be brought within their reach through which they may learn what is involved in being a member of the Body of Christ: what one bearing such relation should know; why such an one cannot use his life for his own purposes; what that work is which depends on Christians for its successful performance. In other words, definite instruction will be provided with suggestion for definite performance of life's duties when these are interpreted in the light of the truth. The programme will be pre-

The Progress of the Kingdom

pared by those who are competent and will be followed for a year in order to test its practical value. It is safe to predict that it will result in showing that the waste is unnecessary.

“**T**AIN'T one man doing his best. 'Tain't all the men doing their best. It's team work in the plant that will win.” This legend, scrawled in large letters, may be seen over the door in one of those factories for making munitions which have recently sprung into existence as if by magic. It would be well for the Church and for the cause of humanity if all her leaders could remember the truth so graphically stated. Team work is needed. A multitude of people are doing their best, but they do not work together and the result is the waste which is the cause of all trouble. Our time has revealed individualism as the foe of all that our Lord taught. In this day of distress when the whole world is suffering together, individualism in all its ugliness has been identified as the cause which hinders the Church from ministering in her might to the suffering ones.

THE work which the Woman's Auxiliary to the Board of Missions is planning for Advent, and which was described in the June number, may be regarded as a sign of the times. Multitudes of people beside those who as Christians ought to have learned it long ago, are beginning to realize that individualism is the enemy of all human progress and that it is this which prevents people from receiving the blessings which our Lord bestowed. It is not to be wondered at, therefore, when we find efforts being made to emphasize the oneness of the Christian community in order that the strength of the Church may be developed for the blessing of all.

As women generally are willing to take trouble for the undertaking which

they believe to be worth while we may expect great benefit from this work. If the result is such a demonstration as will make the heedless recognize the amazing power that is developed when the Church acts as one, its effect will be felt throughout the land.

THE conference of the secretaries held July fifteenth and sixteenth at Saint George's School, near Newport, was so useful as to be worthy of special notice. Possibly the charming surroundings and considerate hospitality of the hosts helped to produce the results. In any case it remains true that the discussions showed more definite thought of the Church's work as being one and world-wide than has been the case in any previous conference.

The various departments of the Church's work seemed more clearly defined and better organized. The office of provincial secretary was shown to be necessary to the working organization of the Church. “The Missionary Campaign” has been proven an efficient means for helping the Church to answer the question: “Why was life from above given to men?”

IT will be interesting to note that shortly after the Commission left Liberia, a submarine appeared off Monrovia, demanding that the French wireless station be destroyed, with the alternative of the city being shelled. Answer was promptly returned by President Howard that he was powerless to defend Monrovia, but that Liberia could not be unfaithful to its friends. The city was shelled. Happily the only persons murdered were three infants and an old lady. No doubt further slaughter was prevented by the timely approach of a merchantship. This incident is a pleasant reminder that Liberia has the same spirit manifested by the small nations of Europe whose helplessness has caused them to suffer so ruthlessly.



THE SANCTUARY OF MISSIONS

"**S**TAY, Master, stay upon
this heavenly hill;
A little longer let us
linger still;
With these two mighty ones of
old beside,
Near to the Awful Presence still
abide:
Before the throne of light we
trembling stand,
And catch a glance into the
Spirit-land."

"Stay, Master, stay! we breathe
a purer air;
This life is not the life that
waits us there;
Thoughts, feelings, flashes,
glimpses, come and go;
We cannot speak them—nay we
do not know;
Wrapt in this cloud of light we
seem to be
The thing we fain would grow
—eternally."

"No!" saith the Lord, "the hour
is past; we go:
Our home, our life, our duties
lie below.
While here we kneel upon the
mount of prayer,
The plough lies waiting in the
furrow there:
Here we sought God that we
might know His Will;
There we must do it—serve Him
—seek Him still."

"If man aspires to reach the
Throne of God,
O'er the dull plains of earth
must lie the road.
He who best does his lowly
duty here,
Shall mount the highest in a
nobler sphere;
At God's own feet our spirits
seek their rest,
And he is nearest Him who
serves Him best."

THANKSGIVINGS

WE thank Thee—
For the increase granted
Thy Church in Oklahoma.
(Page 531.)

For the life and work of Dr.
Jackson. (Page 539.)

For the ever changing and
greater vision which the Church
in China receives. (Page 545.)

For the steady advance at
Saint Agnes's, Kyoto. (Page
547.)

For the example of steadfast
service given us by the Church
in Newfoundland. (Page 559.)



INTERCESSIONS

WE pray Thee—
That Thy Church in
Oklahoma may be blessed
and strengthened. (Page 531.)

That the native people of
Alaska may be guided in their
efforts to help themselves.
(Page 541.)

That Thy Holy Spirit may
bless those who gather to con-
sider ways of serving Thee.
(Page 549.)

That the needed worker for
Manila may soon be found.
(Page 551.)

That Thy Church may fully
recognize and accept Her re-
sponsibility to the army chap-
lains. (Page 553.)

That the Church in Colorado
may be abundantly blessed and
be given both men and means
to carry it forward. (Page 569.)



O GOD, who on the mount
didst reveal to chosen wit-
nesses thine only-begotten
Son wonderfully transfigured, in
raiment white and glistening;
Mercifully grant that we, being
delivered from the disquietude
of this world, may be permitted
to behold the King in his beauty,
who with thee, O Father, and
thee, O Holy Ghost, liveth and
reigneth, one God, world without
end. Amen.

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This Is My Beloved Son: Hear Him





ALL SAINTS' SUNDAY SCHOOL, McALESTER
Winner of the Bishop's Banner in 1916



SAINT JAMES'S CHURCH, WAGONER

WITH BISHOP THURSTON IN EASTERN OKLAHOMA

By Bishop Thurston



THE BISHOP'S DOOR
*The latchstring is
always out*

in South Dakota. The results have not been so great, the work was not so

EASTERN Oklahoma was set apart in 1910. After nearly twenty years of very exacting and self-sacrificing service Bishop Brooke was relieved of nearly half the field over which he had labored so earnestly. The name of Brooke should be as interwoven in the history of Oklahoma as that of Whipple is in Minnesota, or Hare

romantic, but the service and the sacrifice were just as fine.

In 1893 what is now Oklahoma (then Oklahoma Territory and Indian Territory) had a population of about three hundred thousand people, and there was one Churchman in every seventeen hundred in the population. Today with the population increased by quite two millions there is one Churchman to every five hundred persons. The proportion is still lamentably small, but when one realizes how little Bishop Brooke had to do with, how meager his financial support and how few his clergy, the wonder is not that there are so few but that there are so many.

The Church made a great step forward in dividing the state into two missionary districts, for it gave Bishop Brooke greater opportunities for de-



SAINT PAUL'S CHURCH, HOLDENVILLE, AS IT WAS AND IS

veloping the western part which he chose, and it offered a fine field for the new bishop—elected at the General Convention held in Cincinnati in 1910.

Though there are many peoples of varied colors in Eastern Oklahoma—it is sometimes called the "Land of the Red, White and Black"—our work very properly falls into two groups, that for the white folk and that for the colored. The Indians, many of whom are very highly educated, take their places with the white folk, so that, so far as our Church is concerned, there is no distinctive work among them, as such. We have many Indians among our members, but most

of them would not be recognized as Indians. Here and there one will find a school particularly for Indians maintained by some Church, but on the whole the white folk and Indians meet together and walk in the House of God as friends.

As the Church was rather late in getting into the state, by so much has its growth been retarded, though in more recent years our expansion has been both encouraging and gratifying. Since its erection into a separate district there have been eleven churches built, or re-made, and four parish houses erected. The number of communicants has more than doubled and the Sunday-schools have not only increased two-fold, but the number of scholars has kept pace with the increase in the schools, while the number of clergy is nearly fifty *per cent.* greater than in 1910.

There are two methods used in the district to increase the offerings for missions—the Bishop's Banner and the Prayer-for-Missions certificate. For many years the bishop has given a handsome certificate to any child in Sunday-school who will recite perfectly to him the prayer for missions. Before the visit of the bishop to any station this fact is recalled to the attention of the scholars, and generally the bishop has several certificates to award. In addition, it is the request of the bishop that whenever that



SAINT JOHN'S CHURCH, DURANT



SAINT PAUL'S CHURCH, HOLDENVILLE

prayer is said in Sunday-school it be repeated aloud by all. This fixes it in the minds and hearts of the children. The Bishop's Banner is awarded each year to that Sunday-school which has the largest *per capita* offering in the Lenten mite boxes. Very interesting and proper rivalry takes place between the various schools, and the banner (which was given by Mrs. E. C. Simmons, for many years the president of the Woman's Auxiliary of the diocese of Missouri) is awarded to the successful school at the annual convocation. By these two methods the offerings of the children during Lent have increased from about one hundred and fifty dollars to four hundred and seventy. Incidentally, too, it may be noted that the apportionment from Eastern Oklahoma was four hundred dollars in 1910, and is now seventeen hundred and fifty, and every year it has been overpaid by amounts varying from twenty-five to forty *per cent*.

Along with this growth in spirit and in giving there has been a like growth in our material affairs. Whereas in 1910 there were twenty-eight stations ministered to in Eastern Oklahoma,

there are now forty-nine. In many of these places we are still in our original buildings. It is noticeable in these new countries that church building has three distinct phases or periods. The first, when any kind of a building, no matter how crude or rough or small it may be, will do to meet the immediate need. Soon the inadequacy of this initial building is ob-



Original church at Tahlequah



INDIAN COUNCIL HOUSE, OKMULGEE

vious and it is made larger, generally by additions. With the growth of the town and the increase in membership, the third and final phase is reached by the erection of a handsome, Churchly structure, which is the permanent ex-

pression. In many places in Eastern Oklahoma, where the towns themselves have not grown very rapidly, we are still in our original buildings, such as those at Tahlequah (once the capital of the Cherokee nation), and at Tishomingo (capital of the Chickasaw nation) and at Durant. At Wagoner the original church, which was the first of our churches erected, still stands, though it has been once enlarged.



Church of the Redeemer, Okmulgee

Occasionally, instead of erecting a building we can secure one from some of our Christian brethren who have either abandoned the field or have moved into their new and larger building. Seldom, of course, is a field abandoned. But in the union of some of the varying branches of Methodism, or of Presbyterians, an opportunity presents itself. Such an occasion arose at Holdenville, where we purchased the old Methodist Church, North, and at comparatively slight expense transformed it, both inwardly and outwardly, into a very attractive and Churchly building. A like transformation took place at Hugo, where a small dwelling house was changed into a not un-Churchly edifice. Like-



OUR CHURCH AT TISHOMINGO

wise at Okmulgee we have a handsome stone church formerly erected and used by the Methodists, South. Originally our congregation worshipped in the Council House of the Creek nation, in the room used by the "House of Warriors".

There is an interesting bit of history connected with the location of our church at Tishomingo. It seems that it was the custom among the Chickashaws to allow any member of the tribe under sentence of capital punishment to go home to arrange his affairs, with the promise that he would return on the given date for his execution. Always he was allowed entire freedom and never once was the privilege abused. Promptly on the appointed day the Indian would return and pay the penalty! The executions (always by shooting) took place on a spot very near where our church stands.

Our one institution in Eastern Oklahoma, All Saints' Hospital at McAlester, is a source of great encouragement, and, at times, no little anxiety. Two years ago we were in a critical financial situation, from which

various diocesan branches of the Woman's Auxiliary helped to rescue us, and now, with our readjustments made, we are doing very well. During



Saint Augustine's Church, Hugo



THE BISHOP'S HOUSE, MUSKOGEE

the last year our endowment has been increased by nearly seven thousand dollars—five thousand five hundred and ninety dollars for the Bishop Brooke room, and one thousand and forty-two dollars for the general endowment fund from the Woman's Auxiliary of the diocese of New York. This generous help, both for the emergency and the endowment, has encouraged us greatly.

We are also much blessed in retaining the services of our very capable superintendent, Dr. James C.

Johnston. At the request of the bishop, Dr. Johnston has written that which follows:

"All Saints' Hospital was founded in 1895 by Bishop Brooke at McAlester. Being in a modern city of twenty thousand, located in the coal fields of Oklahoma, the hospital has developed along surgical lines and has been of great benefit to injured miners and railroad employes, as well as to those seeking surgical and medical aid closer than the larger cities. To such an extent did the work of the institution enlarge that it was necessary to completely remodel and increase the capacity of the hospital to sixty-seven beds.

"Gradually the work has changed in character until there are fully as many surgical operations performed as there formerly were emergency cases treated. This is due to the increasing number of skilful surgeons who have seen fit to refer their work to the hospital.

"Formerly it was very necessary to admit cases who could not pay for the



Nurses' Home as it was



ALL SAINTS' HOSPITAL, McALESTER

service rendered, but at this time we are called upon to bear only a part of the burden, as a majority of the patients pay in full and many pay at least a part of their bills. Last year we served a number of those who could pay part of their account but who left us \$1,836 to make up. Considering that we admitted nine hundred patients and have kept the cost of maintenance within \$2.25 per patient day, one understands how we have been able to get along at all with donations falling short of the amount expended for charity work. Needless to say we fall behind in our obligations. Just at this time we need \$2,500 to care for past due obligations upon which we are paying interest. But the fact is that the hospital is doing a splendid missionary work in that it is helping many industrial workers who can pay a part but not all of their hospital bill, and also we are helping some who are indigent and only a burden on society until their physical defects are remedied.

"To all of those who have accepted the privilege of being 'the guests of the

Episcopal Church' has come the knowledge that the Church means something so tangible that each of them may see a phase of religious work in the ideals of the hospital.

"The hospital has furnished six interns for medical appointments in the army, has given eight nurses to army, navy and Red Cross work, and in addition is training other young women for similar service. During these times we are besieged for so many meritorious purposes that lean purses do not respond readily to a work so little in the spectacular phase as a hos-



Nurses' Home as it is

With Bishop Thurston in Eastern Oklahoma



UNDER THE FLAG AT DURANT

pital is. Nevertheless we are supplying the men and the women for the service and this reflects the value of the hospital as a militant unit, as well as a refuge for those incapacitated by accident or disease."

There is one tribe of Indians in Eastern Oklahoma to whom particular attention might be directed. The Osages are reputed to be the richest people, *per capita*, in the world. In many ways these "blanket" Indians are admirable people, but lacking the necessity for exertion of any kind, they also lack the incentive. So that there is danger with them, as with any other people under like circumstances, that they will deteriorate. There is small place in the world for any individual or any race which will not work. For-

tunately, however, the white folk among whom they live are very earnest and helpful in their behalf, and signs are not wanting among the Indians themselves of an awakening sense of their own responsibility and opportunity. If we could secure one of their number as a clergyman to help and direct them, great good would doubtless result. We are hoping, praying and working to that end, and we ask the prayers of the Church that God will call a certain young Osage boy to this high and holy task.

Our work among the Negroes of the district is confined for the present to Saint Philip's mission in Muskogee. The Reverend Augustus C. Roker has charge of this work and also makes occasional visits to other towns. At a recent visitation the bishop confirmed four persons in Saint Philip's Church: one was a physician, one a trained nurse and one a school teacher. But the work is rather discouraging to the minister. Our colored brethren in this part of the South appear to be of a roving disposition—here today and gone tomorrow. The bishop has confirmed nearly twice as many colored people as are now enrolled on Saint Philip's register. But the minister keeps steadily at work, and what with his own earnestness and the help which will come to him from the new suffragan bishop for the Negroes in the Province of the Southwest, we may well keep our courage up and look for much brighter days to come.

Thus has the Church grown in Eastern Oklahoma, not by any great rush, but with great persistence. Years ago we were not counted, today we are a recognized religious force in many communities—our clergy respected, our lay-folk earnest and influential, our power broadening and increasing. God grant us grace and strength to continue in the same unto our life's end!

THE REVEREND JAMES JACKSON, D.D.

By Bishop Huntington

THE Reverend James Jackson, D.D., who died on April twenty-second, was for seventeen years president of Boone University. Dr. Jackson came to China from England in 1876 and lived at first in Hankow. After about two years he went to the United States where he was engaged in mission work among the Chinese in New York City. He returned to China in 1882 under the Methodist Episcopal Board and worked in Wuhu and Kiukiang. At Wuhu he and his wife were at first almost the only foreigners in residence. They had a school and a preaching hall in their own Chinese house and travelled much in the surrounding country. In 1887 he took charge of the educational work of the Methodist Mission in Kiukiang and under his able management it became one of the best schools in the Yangtze Valley.

In 1900 he left the Methodist Mission and joined the Protestant Episcopal Church. In 1901 he was put in charge of Boone School, Wuchang, which was just developing into a college. Under his able management it developed into Boone University, and, while standards were steadily raised, the numbers increased from about one hundred to over three hundred. He retired in 1917, but was retained as a special worker having charge of the English congregation in Kiukiang and also continuing his literary work. He died in Kiukiang after an illness of only one day during most of which he was unconscious. He leaves a widow and one son, now a captain in the British army.

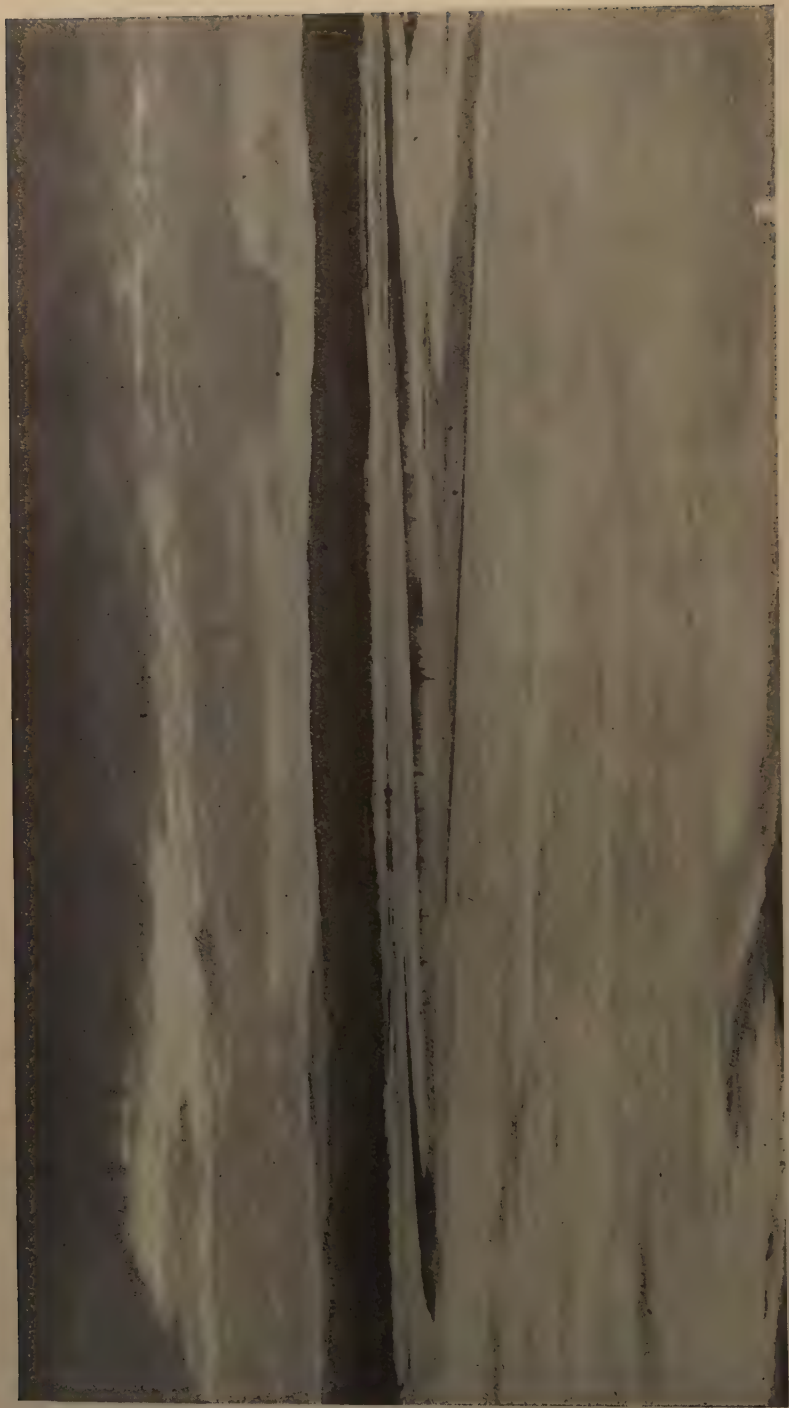
Dr. Jackson was a man of wide scholarship both in English and Chinese. His commentaries on the Pentateuch and on Saint Paul's Epistles are among the best in the Chinese

language and his Sunday-school lessons on the Life of Our Lord are of great value. At the time of his death he was revising his commentaries on Saint Paul and planning to complete the series. He was a continual student, rising at five every morning and studying till breakfast and always putting the best that he got into his sermons and his books and his teaching.

As a teacher he had great influence over the young men, always retaining a freshness of feeling and an understanding of their difficulties which enabled him to help them continually, and always expecting high standards both in character and scholarship. One of our clergy who studied under him told me that his method was quite different from that of their other teachers. He would come into class with an arm full of books and lecture, giving occasional references to the books. After about a month he told them that he was going to give them an examination. They asked what they were to be examined on. "Why," he replied, "on my lectures and your reading. Are you children that I should give you a little piece of text to learn?"

As a preacher he was both profound and clear. I do not think that he felt that he was doing his duty by his congregation if he preached less than forty minutes, though out of consideration for modern weakness, he would cut himself down to half an hour or even less. But I do not think his congregations ever felt that his sermons were too long. He was continually giving one new ideas and fresh points of view.

In his death the Chinese people have lost a true friend and the Church on earth an able and devoted missionary.



SUNSET ACROSS THE ANVIK IN SPRING

The snow is beginning to melt and soon the ice will break



THE NATIVE COUNCIL AT ANVIK

AN ALASKAN NATIVE COUNCIL AT WORK

By the Reverend John W. Chapman, D.D.



THERE are two ways, at least, open to anyone who wishes to acquire an appreciative estimate of that institution known as "The Law".

One way is to become a lawyer. The other way is to live for ten years or more in a community where there is no law, no backbone, no social organization.

Law was slow in getting to Anvik. Until its arrival, men did about as they pleased. Wife stealing was common. Those who lost their wives in this manner usually "cried". One man, shortly before our arrival in 1887, had

gone after the man who had stolen his wife, and killed him. It was the only instance of the kind that I ever heard of. There was no such thing as crime. Whatever a man could "put over" was legitimate. No one was excluded from the village consultations or gatherings of any kind on account of his misdeeds. There was some show of influence, but no authority. The most influential man in the community, all things considered, was the medicine man. Considerable deference was paid to the old men of the community, and one man was regarded as a chief; but it was an empty title.

Under such conditions, it was necessary for any one who desired to be respected to *be* the law. Certain sanctions inherited from childhood's days

An Alaskan Native Council at Work

were occasionally found to be useful. The danger of tyranny, however, is always present when one attempts to practice law that originates with himself; and it was with much relief that we witnessed the establishment of the United States District Courts throughout Alaska and found that there was an authority to which we could appeal.

But that appeal was not always open to the native. His own limitations stood in the way. He knew not how to get his case into court; and if he had been able to get it in, it would, usually, have proved to be no case. Conscious only of a grievance and entirely oblivious to the need of testimony of such a nature as could be recognized by a court, it must have seemed to him, often, as though the white man were a creature of privilege. I think that I may say, without undue self-appreciation, that if my services in keeping diaphanous cases out of court had received proper recognition I should not now find it necessary to make the appeal that will be found somewhere in the course of this article. Let it be sufficient for the present to say that so many cases were brought to me for my intervention, supported by such weird accusations and counter accusations and confused by such mists of rumor and falsehood, that I finally declared that I would listen to nothing whatever unless in conjunction with committees appointed from the village. It was, therefore, a great relief to me when a native council of five members was set up a year ago, by the action of the native community, stimulated by the example of a similar election on the Shageluk under an impetus given by my good friend, Mr. Walter E. Cochran, who is the government school-teacher there. Some of the circumstances in connection with this first election are worth recording.

There was a general meeting, at which the matter of the election of a council was discussed, and the usual course of proceeding on such occasions

was outlined. Nominations, voting by ballot and so on were explained. Also the necessity for choosing impartial councillors, who could not be swayed by personal considerations, was dwelt upon. The people were reminded that this was especially necessary on account of certain well known abuses that would have to be taken up. I felt that time would be required for the discussion of the points that had been raised, and left the meeting, asking them to send me word when they were ready to proceed with the election.

The next day a messenger came, saying that they wished to see me. Ceremony, with our people, is not often effusive, but it is significant, and imperative. When I arrived at the *kashime*, I knew at once that it was an important occasion. I was directed to the seat of honor and word was immediately sent to all the men of the village who were not present. When they had come in there was silence for a moment, and then some one said, "Give it to him." Thereupon a young man came solemnly toward me with a paper upon which was written a list of names, having tally marks after them, ranging from one to thirteen. This represented the voting, which had been done in my absence.

I saw at a glance that if each tally mark represented a single vote, many more votes must have been cast than there were voters. I did not find out, nor do I know yet, upon what system the voting was conducted; but the intention was plain enough. Those who had the most votes were evidently the ones desired. So I asked if it were their wish that the five who had the most votes should be asked to serve. They said that it was. In order that there should be no doubt I had each name ratified separately. This having been concluded, I thought it an appropriate moment to congratulate the newly elected councilmen upon the trust that had been reposed in them and added a few remarks, the general



AN ALASKAN CAFETERIA

One of the first acts of the Anvik council was to go in a body to confer with the native council at Shageluk. This picture was taken at the time of their midday meal on the trail

tenor of which was, that America expects every man to do his duty. These exhortations were received with a grave and very deceptive silence. I was beginning to make arrangements for the first council meeting, when one of those who had been chosen asked whether anyone knew whether those who had been chosen were willing to serve. My answer was, that I took it for granted that they would not have allowed things to go so far unless they had intended to serve. He answered, "You ought to ask them, one by one, whether they are willing."

This plan seemed to meet with general approval and I did so. Every one of them declined. One said in unmistakable English, "Nothing doing". Another said, "I am not brave enough for that". My recollection of what followed is rather confused; but I remember saying that if they saw that I could serve them in any way, I

should be glad to have them let me know. I went home musing upon the vicissitudes of fate.

The next day, four of those who had declined, as I now remember the incident, called upon me and announced that they were ready to serve, and that the place of the fifth man, who was unwilling, had been filled by another election. It is etiquette here to express no astonishment at anything. I am disposed to think that the explanation of the whole matter is that the local idea of modesty requires a man not to accept an honor until he has been gently urged to do so. As the matter was finally arranged, it seemed to me that no better choice could have been made. I was astonished that not a single reactionary had been chosen. All were men who were respected and whose judgment carried weight.

I am happy to say that the village has stood behind them as a whole, not-

An Alaskan Native Council at Work

withstanding the disaffection of a few and indifference on the part of a small group. All the actions of the past year have been ratified, and a vote of confidence was given on the occasion of the last public meeting, when they were elected as a body, without a dissenting voice, to serve for another year. By their request, I have acted as their secretary and have taken part in their deliberations.

The year has had many surprises for me. Meetings at first were very frequent. Later, and especially during those seasons when the people were somewhat scattered on account of fishing or woodchopping, they have been held as occasion served. I believe that there has been no occasion when a councilman has failed to attend a meeting when called upon to do so. The serious spirit in which they have gone about the matter has been evident from the very first. Time after time their own convenience has been put aside in order that they might attend to the affairs that have been referred to them. So far they have avoided the snare of partiality. Some of their own relatives have felt the weight of their decisions most heavily, and two of these have been taken on a criminal charge. Indeed, one of the most encouraging things of the year has been the establishment of cordial relations with the district attorney's office. The persecuting spirit has been absent, and I am sure that mutual respect prevails upon both sides.

But it is not only in the direction of the administration of justice that the council has made its influence felt. These men have exerted a beneficent influence in all their relations to the community. Attendance at church and school has been distinctly better during the past year. In several instances, needy persons have been looked after in a most unobtrusive manner and have been helped. The community has been aroused to a general interest in the matter of garden-

ing; and last of all, the community has voted its labor to procure material and build a house suitable for the government physician who, we hope, will be located here as the outcome of negotiations now in progress with the Bureau of Education. I am to undertake to provide the things that will have to be imported in the way of building material, such as hardware, windows and doors, building paper, paint and so on.

This brings me to the promised appeal. Last year saw the erection of the infirmary, the best constructed house that we have on the place. This winter has seen the importation of the government herd of reindeer, which is, at present, located within ten or twelve miles of the mission. This is, in all probability, to be followed by the advent of the physician already referred to.

Our school work is increasing and I have now more applications to take scholars as boarders than I feel able to take up until our accommodations are increased. Material is on hand and preparations made to begin building a schoolhouse in the spring; but the building operations of the coming season, including the schoolhouse and the doctor's house, will require \$2,000 more than we now have, if we are to get through without embarrassment. I am not without hopes that we shall receive this money. I can only state the need and give assurance that it is a genuine one.

It appears to me that old prejudices are breaking down and that an era of constructive work is possible and is opening before us. Hitherto I have felt oppressed on account of the unwilling attitude of our native people. Now I see a change so radical that I can hardly venture to limit its possibilities, and that, notwithstanding all the drawbacks, of which I am as fully aware as ever.

It has been a long and uphill road for us all; but thank God, there is light ahead.



CLERGY PRESENT AT THE ORDINATION

Mr. Chung is standing at the right of Bishop Graves and Mr. Gill at his left. The American priest in the second row is Mr. Dyer

THE FIRST ORDINATION IN NANKING

By the Reverend J. M. B. Gill



BISHOP GRAVES

THE Sunday after Ascension was a red letter day in the life of our mission in Nanking. Our Chinese Christians were all full of excitement and interest and anticipation. At our request Bishop Graves had agreed to come to Nanking for the ordination of our deacon, the Reverend K. T. Chung, to the priesthood, instead of, as has usually been the custom, having the candidate go to Shanghai for ordination. The congregation considered this as an honor conferred upon them by their bishop. To use a Chinese expression it "gave them face". Then there was anticipation. Never before has a clergyman of the Church been ordained in the city of Nanking, and very few, if any, of the congregation had ever been present at such a service elsewhere. They were all interested to see just what the service is, and it made a deep impression upon them and served as a wonderful opportunity to teach them something of



THE SCHOOL AND CHAPEL AT NANKING

the dignity and seriousness of the Church's Orders.

The weather was ideal and the church, even the porch, was taxed to its utmost capacity with as representative a congregation as I have ever seen in Nanking. In spite of the crowding the congregation was extremely quiet and reverent. There were six clergy and the bishop in the procession. The Reverend Lindel Tsen, general secretary of the missionary society of the *Chung Hua Sheng Kung Hui* preached the ordination sermon; the candidate was presented by the Reverend J. M. B. Gill; the epistoler was the Reverend T. K. Shen of Hsiakuan and the gospeller, the Reverend E. R. Dyer of Wusih.

The readers of *THE SPIRIT OF MISSIONS* should know something of the man who was ordained priest, the Reverend Chung K'oh T'oh. He is a graduate of Saint John's University and of the divinity school there, and was sent by Bishop Graves to Nanking upon his graduation and ordination to the diaconate. Owing to the fact that he had not reached the required age for ordination to the priesthood, Mr. Chung has served as deacon in

Nanking for three years. Notwithstanding his youth, he has by his untiring devotion, tact and ability as a pastor and preacher, won the respect and loyalty of the whole congregation, who had gathered this day to do him honor and to rejoice in his advancement in the Church's ministry. Mr. Chung has not only won the respect and esteem of our own Christians, but has made an enviable place for himself and the Church in the Christian community of Nanking. We all rejoice in his advancement to the priesthood and in the wider opportunities for usefulness and service which it bestows.

In the afternoon at Evening Prayer the bishop confirmed a class of twenty-one persons, six of them being from the congregation at Hsiakuan, and again the church was filled to capacity.

The day with its two inspiring services evidences the growing life of our Nanking mission. The prospect is most hopeful; and we who have the privilege of working here crave the assistance of your prayers that we may build truly and well, and that the work may stand to the glory of God and the salvation of His children of China.



LAYING THE CORNERSTONE OF SAINT AGNES'S DORMITORY, KYOTO
Beside Bishop Tucker, the Reverend Messrs. Hayakawa and Matsushima are vested

OUR NEW DORMITORY

By Etta McGrath



SOMETHING different from the usual excitement of departing for the Easter holidays filled the old dormitory of Saint Agnes's School, Kyoto, this year.

Farewells had been said to the graduating class of 1918, but the "something different" was the realization that in a few days the dormitory would have to make way for a playground, and operations for more spacious quarters for the dormitory girls would be begun. Through all these years the school has waited amid cramped conditions of dormitory life and general discomfort, and now she sees ahead the lights from the harbor where she would be, for already the foundation for the new

building is finished and the work is going on as rapidly as materials can be secured in order that it may be ready for occupancy in September. Workmen are scurrying hither and yon and it will not be long before the dream of the new Saint Agnes's will begin to take shape and that part of the proposed plant will be a reality.

The temporary home for the dormitory girls, the foreign teachers' house, now adjoins the site of the new building. A peep into the life in this makeshift dormitory finds the girls, now ten more in number, happy and gay in spite of crowded conditions, waiting in anticipation for the beginning of the new term and watching with real interest the progress of the new building.

On May first, Saint Philip and Saint James's Day, the cornerstone of the new Saint Agnes's dormitory was laid



PART OF THE CONGREGATION

Some of the schoolgirls are standing in the background with a number of kindergarten children in front. Some of the teachers at Saint Agnes's are among those in the immediate foreground

by the bishop. The day did *not* dawn "bright and clear", as reads the beginning of most stories, but splash, splash beat the rain against our window-panes and down, down fell our fond anticipations for a sunny day, propitious for such an occasion. Umbrellas large and small bobbed through the streets, held, it seemed, by the entire population of Kyoto—from the grayest *obasan* to the tiniest kindergarten youngsters toddling along in their rain *geta*. Suddenly away went the clouds and at 9:30 promptly, in sunshine and amidst happy faces, the bishop, assisted by Mr. Hayakawa and Mr. Matsushima, read the service. In closing, Mr. Hayakawa read the following, translated into Japanese:

The money for this dormitory has been contributed by the Woman's Auxiliary of the Church in the United States, with the special request that the dormitory be erected as a memorial to Miss Sally Stuart, formerly president

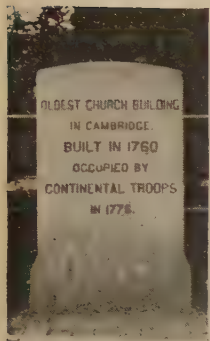
of the Woman's Auxiliary in the diocese of Virginia.

Miss Stuart was a woman not only of great ability and influence but of beautiful Christian character. The progress of the Woman's Auxiliary in America owed much to her efforts. She was an enthusiastic supporter of foreign missions and many of the men who have gone to the mission field, especially from Virginia, were known to her and helped by her in various ways.

It seemed fitting to the ladies of the Auxiliary that in building this dormitory, in which it is hoped that many young women will be led to Christ and nourished up in the Christian Faith, to make it a memorial to this saintly woman whose life was so largely devoted to the spread of Christ's Kingdom throughout the world.

Miss Stuart died in the spring of 1916 at Alexandria, Virginia. She is one of those who "being dead yet liveth." Let us all pray that this dormitory may be a means through which her Christian influence is extended to the young women of this country.

THE CAMBRIDGE CONFERENCE



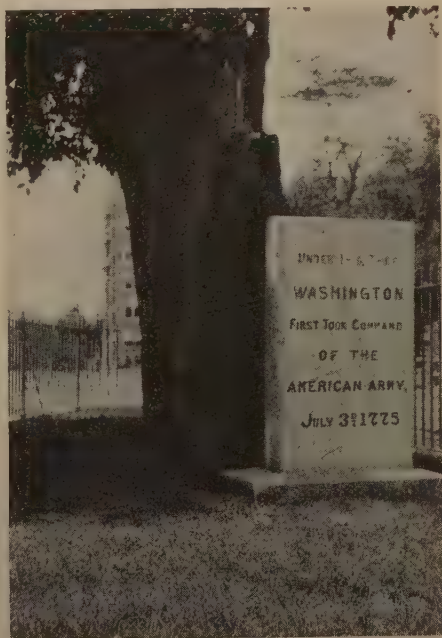
IT used to be when one walked the streets of Cambridge that the past called him with insistence. Folk of the present were there, to be sure—and right well did they welcome the stranger—but they seemed more a part of the picture of

the historic past than of the swiftly passing present. What with the simple stones calling attention to the significance of this or that aged landmark, with Harvard across the road and Longfellow's home just around the corner, it was natural for the visitor to make many an excursion into the times that have gone. But now all is changed! As one takes his way from Harvard Square to the Seminary he passes many men in uniform; the common, just opposite old Christ Church, is gone for the time being and in its place a mushroom group of barracks has sprung up; the old Washington elm, with its reminder of the past, is surrounded every day by marching men who dream of brave deeds yet to be performed; the quiet Cambridge streets have become noisy thoroughfares; the Continental troops are scarcely mentioned, while the news of "our boys" is the always popular topic of conversation.

Into this meeting of the past and the future the Cambridge Conference called a goodly number to pause for the moment to consider things which have primarily to do with the Kingdom of God. Facing new local problems the committee had solved them all so that when but a few less than the usual number of guests had gathered no one knew that there had been

an uphill climb for the ones in charge. This year, owing to parts of the building having most wisely been placed at the disposal of the Government, it was necessary to house those who came under seventeen different roofs. But every detail had been carefully arranged with patience and skill such as only those who have served on "committees" understand.

The usual courses were given and the same interest and zeal and consecration were evident on the part of those attending one or another study class. There is neither need nor space to go into detail. Sufficient is it to record that the Cambridge Conference has come to be an established fact and that men and women are willing to pause for the present in this hallowed spot where, with the rich history of the past thrust upon their attention by almost everything they see, they may receive grace to face the future with sure confidence.





SOME OF THOSE STUDYING AT SAINT STEPHEN'S, MANILA

WANTED—A PRINCIPAL!

By the Reverend H. E. Studley

For many years Mr. Studley's work among the Chinese in Manila has been familiar to the Church at large. In his last report, Bishop Brent said: "Of no section of our work can I speak with more complete satisfaction than of our Chinese Mission, Saint Stephen's, in Manila. It presents no anxieties and moves on with steady step. Thoroughness has characterized all that has been done under the Reverend H. E. Studley. Catechumens come to baptism and confirmation well instructed. The reality of their moral purpose is best borne witness to by the fact that of the two hundred candidates confirmed since the beginning of the mission only five have lapsed. The Chinese population of Manila is a large and influential element of the community." The following article is written in the hope that someone may be found to act as principal of the school. Will any young woman who is interested in receiving particulars write to Dr. John W. Wood, 281 Fourth Avenue, New York?



THE REVEREND
H. E. STUDLEY

IMMEDIATELY after the ordination of the missionary-in-charge to the priesthood in September, 1905, a free night school was started for Chinese boys and young men at Saint Stephen's Mission, Manila, and there were soon

for themselves. In 1914, therefore, we again put our school on a free basis and since that time we have constantly had all the pupils that we could accommodate. There are two reasons why the missionary-in-charge and all who have represented the congregation on the committee believe that we ought to maintain a free night school: (1) there are a large number of poor working boys who can spare neither time nor money to secure instruction in the day schools, and whose only opportunity to secure an education is in a free night school; (2) the free school has proven in actual experience much more fruitful in converts.

Of 179 Chinese men and boys who have thus far been confirmed in Saint Stephen's forty-two have been connected with the school either as teacher or pupil. Our rolls also include seven baptized but not yet confirmed and a number who are preparing for baptism. Our accessions to membership have come in many different ways; the night school with its weekly evangelistic service has, I think, been the most fruitful of all the methods that we have tried in reaching the younger members of the Chinese community.

While much has been done by the government, the Church, the Chinese community, and Chinese organizations within the community for the education of the boys, nothing had been done

so many applicants that it seemed wise to make it a pay school. The school was therefore put on a fee basis from January, 1906, and one of the members of the congregation was employed as an assistant. For more than eight years the school was maintained on this basis with the missionary-in-charge as principal, though most of the work of teaching was done by the assistant—the Reverend Ben Ga Pay after August, 1907—and the income of the school has contributed not a little to the incidental expenses of the mission and the payment of the cost of our church and school building.

For years some of us had felt that we ought to maintain a free night school, if possible; during the latter part of the time that the school was on a pay basis the number of pupils was very small as the Chinese had established a good free night school

Wanted—A Principal!



THE REVEREND BEN GA PAY

until a short time ago for the girls. Indeed when Saint Stephen's was established the number of Chinese women and girls here was so small that it did not seem practicable to undertake any special work for them. But the number of purely Chinese families has been steadily increasing for years and with the development of real Chinese patriotism there has been an increasing desire of Chinese fathers to bring up their daughters born of Filipina mothers as Chinese. There has therefore been for several years a constantly increasing need of a school for Chinese girls and since about 1914 we have looked forward to the day when we might meet that need.

In 1915 we asked the Board of Missions to provide an appropriation for the salary of a Chinese teacher but the Board was unable to grant our request so the project was necessarily delayed until we were in a financial position to begin it ourselves. In December, 1916, we paid the last of the debt on our building and the first six

months of 1917 were devoted to raising the funds to start the school, putting up an additional small building at the rear of the church and securing a Chinese teacher from China. Mrs. Studley undertook to act as principal at the request of the Chinese committee and the school opened in July with eighteen pupils.

Before the close of the first term there was an enrollment of thirty-three and the committee was confronted with the need of securing an additional Chinese teacher. An aunt of two of our communicants was offered the position and arrived in time for the opening of the second term. She inaugurated our kindergarten department and has been thoroughly successful with it. Before the close of the second term we had sixty-one pupils, nearly half of them in the kindergarten, with the promise of many more for the next school year. We have had to secure an assistant in the kindergarten. We shall have a staff of six teachers next term, as both the priest-in-charge and the Chinese assistant will teach. All of them are earnest Christians and we think the two inexperienced ones possess the qualities which make a good teacher.

Now we need a trained American woman teacher for principal of the school—one who is young enough to learn the language and who is willing to make it her work for a considerable period of years. Such a one with a real love for teaching and earnest desire to lead non-Christian girls to Christ will find there a splendid opportunity for service. Because our furrough is due in the autumn of 1919 and it is essential that the new principal know something of the language before undertaking full responsibility, it is earnestly hoped by the missionary-in-charge, the principal and the mission committee that the Board will be able to provide the necessary funds and commission a suitable teacher in the near future.

THE MILITARY MISSION

By Chaplain Hayward L. Winter

MISSIONARIES to the Army" is a new phrase to many ears, yet it is destined to become well known, for it describes best the office of chaplain. We have become familiar with the "Missions to China", the "Missions to Brazil", the "Missions to Africa". We know that the clergy who go to these countries must learn the language of the country before they can accomplish the work they have set out to do. Then there are many ways along which the missionary must travel to reach the souls of the people to whom they would minister. They must teach cleanliness—of body and mind as well as soul; they must establish medical dispensaries; must establish secular schools; must provide counter attractions to the attractions of evil. To the work of "foreign" and "domestic" missionaries there is an astonishing parallel in the work of the army chaplain.

A school for chaplains has been established to instruct the newly appointed clergyman in his new duties, and how best to accomplish them. It is a popular error to think that a civilian clergyman can jump right into his duties as a regular army chaplain and successfully accomplish his work. That has been tried and has resulted in dismal failures.

First of all, the new chaplain must learn the language of the army. The clergy pride themselves on their ability to speak pure English; but the army speaks "United States". And the general duties of a chaplain are as different from parochial duties as are the duties of a missionary in a foreign land. His duties embrace the mental, moral, physical, social and spiritual welfare of the soldiers of the army.

Educational work is of prime importance. There are many men in the

army who cannot read or write; with them the chaplain must begin with their "A-B-C's". There are many who desire to improve their present education; the chaplain must establish classes for them in the grades they want. There are many who wish to learn a foreign language—Spanish was popular on the Mexican Border, French is popular now—the chaplain must establish these classes. In the old army there were many foreigners who wanted to learn English; the chaplain has to teach them. In times of peace, the post school is a small university. The chaplain has assistants from the ranks to help him. The present writer had a Sorbonne man to teach French. One foreigner came to me and asked to be taught English. "But", said I, "do you not want something else—a little arithmetic?" "Well, yes", replied the foreigner, "I would like to review my calculus"!!!

The chaplain must make a constant study of the moral conditions of his men. The pulses of the situation are the guard-house and the hospitals. The army always attracts a host of camp followers, men and women, pursuing their trades of gambling, usury, "booze", and vice. Such vice conditions cannot, must not, and will not be tolerated.

Visits to the sick and to prisoners are two of the most important duties of the chaplain. In the hospital, the chaplain ceases to be an officer and the patient ceases to be a soldier—once again the pastor ministers to his parishioner. So also the guard-house. The prisoner must be encouraged to endure his disciplinary sentence with strong manhood and must be made to determine that he will "outlaw" his sentence, making a stepping stone of his imprisonment to better living.

The Military Mission

The physical welfare of the soldier is important to the highest degree. Every opportunity must be offered for out-door sports. Gymnasiums must be built for in-door sports. Foot-ball, base-ball, basket-ball, field exercises and track meets must be encouraged. Boxing, wrestling, fencing, develop poise and quickness of eye; hand-ball, and gymnasium exercises develop lithe and supple muscles. It is expected of every chaplain to meet this necessity, and to do so is his constant endeavor.

The social welfare of the soldier must be taken to heart by the chaplain, as he is the responsible officer for this phase of army work. He must plan recreations, entertainments, and amusements. The clergyman who is all things to all men is the kind of clergyman that makes a good chaplain. He engineers dances, socials, clubs; he is a theatrical manager and producer; he is a builder of moving picture houses, and if need be a machine operator. All is grist that comes to the chaplain's mill.

Fundamental to everything, of course, is the chaplain's personal contact with the individual soldier. Through his activities in the mental, moral, physical and social welfare of his men, he gains their confidence. Once having gained their confidence, the influence of a chaplain is beyond estimation. He can then successfully cope with the soldier's spiritual needs. Here is where his Church services become important. He must be able to teach them how to pray, the object of prayer, and the peculiar advantage of common prayer. An erratic service brings little results and soon loses interest. One of the best assets is the use of a service book, and the best of all in my judgment is the *Church Service Book* supplied by the Common Prayer Book Society. The importance of reading the Scriptures must be dwelt upon. The address must be short, terse, straight-from-the-shoulder, and must carry a message that

will make men think. The hymns must not be considered tuneful airs, but a service prayer.

The chaplain is the only officially designated person to carry on the welfare work in the army. There are civil organizations that are officially recognized as the Y. M. H. A., the Y. M. C. A., the K. of C. and the Lutheran organizations. It is erroneous to think, however, that they are officially designated, or instituted. They are merely sanctioned. The chaplain alone is the only officially designated monitor of the mental, moral, religious, social, physical, and spiritual welfare work in the United States army.

There are several hindrances to the work of the chaplain:

1. Lack of organization: Organization is the soul of efficiency. Theoretically, the chaplains are considered organized because they are attached to units in a highly developed organization. Practically, they are no more organized than the separate parts of a piece of machinery. Organization is the means of co-operation. There exists no general co-operation among the chaplains as a body. The chaplain body is the only branch of the army that is not organized. The churches of America should demand that the chaplain be given a corps organization.

2. Lack of equipment: The Government is beginning to supply the chaplains with a few units of equipment; the Episcopal War Commission is trying to meet this need. A complete equipment should be installed in every post, camp, and center of chaplains' work. The dilemma of the chaplain would be paralleled if the medical officers were given only their commissions, but no drugs, medicines, instruments, or hospitals.

3. Lack of promotion and rank: Rank is a feature of army life, every one in the army receiving promotions, advance rank, except the chaplain. This is certainly a condition that should be remedied.

The Military Mission

The Episcopal Church now recognizes the importance of the work that must be done in the army. The Church has not always recognized this work in its fullest importance. But as yet the chaplain has no official status in the Church—only a priest carried as a “non-parochial” in his own diocese. As the missionaries have a definite status in the Church and representation in her council, so also should the chaplain cease to be a free lance and become part of a definite organization of the Church.

Let the spirit of missions guide the Church in the army—make the group of chaplains a missionary organization. At least, there should be a definite relation between the Church chaplain and the Church; he should be responsible to one bishop; the body of Church chaplains should have representation in the House of Bishops and the House of Deputies. Then and only until then can the Church realize her fullest obligations to her sons in the army and successfully fulfill her mission to the defenders of the Flag.

NEWS AND NOTES



SAINTE LUKE'S CHURCH, Weiser, Idaho, has recently celebrated its twenty-fifth anniversary. The history of this mission goes back to 1867 when Bishop Tuttle made his first visitations in Idaho and held service in the little schoolhouse in "Old Town". After a while seven young girls organized themselves into a chapter of Kings Daughters and this little band laid the foundations of Saint Luke's Church. They could only have services when Bishop Tuttle came, but they kept up the Sunday-school and by means of entertainments

began to gather funds for a church, which they turned over to Saint Luke's Guild, the next step in the organization of the parish. In 1888 Bishop Talbot was consecrated for Idaho and he sent Archdeacon Sulger to visit Weiser. The senior warden, Dr. Shirley, one of the pioneers to whose devotion the Church in Idaho owes much, says:

"When we came to Weiser in 1891 it was an entirely new town with scarcely more than a dozen buildings. Services were then held in Cowin's Hall. At the next visit of Bishop Talbot a movement was started toward building a church, but it was considered a gigantic undertaking, as there was no money to speak of in sight and but a handful of people to do anything. However, four lots were given by a Land Improvement Company and \$1,800 was borrowed from the Church Building Fund Commission. Bishop Talbot presented the communion service and the bell, the Sunday-school gave the altar cross and vases, and Saint Margaret's Guild the hymn board and book racks. Many other friends had a share in furnishing the little church, but the one outstanding fact in all this undertaking is the fact that every dollar of the indebtedness has been raised by the indefatigable efforts of the faithful members of Saint Luke's Guild."

The cornerstone was laid by Archdeacon Sulger in 1892 and a year later the first service was held in the church on Easter Monday. Like the majority of our churches in the mission field Saint Luke's has seen many changes in the personnel of its staff, but it has gone steadily forward. The present rector, the Reverend Homer E. Bush, has identified himself with the life of the community in every upbuilding way both spiritual and material. He has been prominently connected with the local Commercial club, the community service organization of the city, and is now one of its governing board. He has been particularly identified with Red Cross work and is at present field director of the Red Cross Canteen Service from Pendleton, Oregon, to the Wyoming line, including all canteen stations in southern Idaho.

THE twenty-eighth convocation of Western Nebraska, held in Hastings on June fourth and fifth, was unique in that the first day of convocation was devoted entirely to woman's work. Immediately after the Holy Communion the meeting of the House of Churchwomen was organized by the election of officers. On the second day of convocation the bishop delivered his annual address, in which he dwelt at length on our duty as Christians to uphold the principles for which we are at war. In the evening a missionary rally was held with some very interesting addresses by the clergy of the district, many of whom referred to the convocation as the most helpful they had attended for years.

THE closing exercises of the fortieth year of the Bishop Payne Divinity School in Petersburg, Virginia, were held on June 13th. The Ven. H. B. Delany, suffragan bishop-elect for Negro work, preached the baccalaureate sermon. There were three graduates. On Thursday morning a service was held by the alumni

in memory of the Reverend Thomas Spencer, the first teacher in the school, at which Archdeacon Russell, of Saint Paul's School, Lawrenceville, Virginia, one of the three students with whom the school opened in 1878, gave an admirable historical address in which he spoke with deep appreciation of the work done by the school for himself and many others. There are now seventy alumni of the school living, working in some twenty-five dioceses and missionary districts in this country, besides one each in the British West Indies, Bermuda and West Africa.

WE regret to announce that word has come of the death, on June sixth, of the Reverend William Loola, a native deacon at Ft. Yukon, Alaska. We are hoping in an early issue to give a review of his life written by Archdeacon Stuck.

THE many friends of Bishop and Mrs. Restarick will sympathize with them in the death of their nephew Roland, son of the Reverend Arthur E. Restarick, who has lost his life while in the service of his country in France.

BISHOP ROWE contemplates visiting Point Hope this summer, going as usual to Nome and from Nome north on the revenue cutter or by a chance sailing vessel. If able to return from Point Hope to Nome in time to get a steamer up river the bishop will visit Fairbanks before the freeze-up.

IT is gratifying to learn that because of the financial backing of the citizens of Salt Lake City, Rowland Hall, our Church school for girls in Utah, will not be obliged to close its doors as so many like institutions all over the country have done. A committee composed of some of the prominent men of the town is raising a fund of \$30,-

News and Notes

000 to provide against a possible deficit during the next five years. Since its foundation more than five thousand girls have passed through this school.

✱
THE Reverend J. W. Perry, of Tarboro, N. C., died on April twenty-fourth after a long illness. Mr. Perry's entire ministry was spent in Tarboro, where he was rector of Saint Luke's (Negro) Church for forty years. He was much beloved in the community and deeply interested in the betterment of his race. Soon after he entered on his ministry he opened a parochial school in which he taught for thirty-five years until compelled by increasing infirmities to give up. His loss will be keenly felt by the people among whom he worked so faithfully and so long.

✱
BISHOP GRAVES has sent to the Board of Missions a number of copies of the first triennial report of the Board of Missions of the Chinese Church to the synod held in Shanghai in April. The bishop asks that friends in this country who would like to have a copy of the report send not less than ten cents in payment for it. Copies may be ordered from the Literature Department, 281 Fourth Avenue, New York.

✱
AN encouraging indication of the temper of the times is given in messages recently received from three parishes. The first is from one which has already met its apportionment: "The vestry asks me to say that they will send you \$100 more than our apportionment this year. It will be paid in two installments. A check for \$50 is enclosed as the first installment." The next is to the effect that a parish committee has voted to pay its apportionment in full at once and appointed a committee to increase this amount by another hundred dollars as a minimum before the end of the year. The third is from a newly organized con-

gregation which had been given a nominal apportionment of \$1.00. This they refused to accept and have overpaid it seventy times, making the best proportionate record of any congregation in the Church.

✱
THE second Liberty Loan drive was quite successful in the Philippines, and especially so among the natives in the provinces. Some of the Igorots up in the Mountain Province dug old Spanish *pesos* and other relics of the past out of the ground and other hiding places peculiar to these people in order that they might do their bit for liberty. Interest in this campaign and drive was aroused by the governors of the various provinces and the results were very gratifying.

✱
MISS LIZZIE FOSTER, who was for many years a faithful assistant at the Church Missions House, died about two years ago leaving no will. The administrator of her estate, knowing her relations with the Board of Missions and her devotion to the Church's work, sent the amount that passed through his hands, \$1,324.46, to the Board, asking that it be used in some way which would in the opinion of her friends at the Missions House be satisfactory to Miss Foster. In view of her keen interest in the work in China and Japan (she at one time compiled a history of the work in the Orient) it has been decided to use this money for the construction of the chancel in the new church at Akita, in the district of Tokyo, thus making it a permanent memorial to Miss Foster.

✱
DURING the past year the boys of Iolani School, Honolulu, have given the school two fifty-dollar Liberty Bonds and sent over twenty dollars to the Belgian relief fund, besides making an Easter offering for missions of forty dollars. In addition to this, the athletic activities of the school are financed by the boys.



NEWFOUNDLAND
Showing railroad route across the Island



GOVERNMENT HOUSE, SAINT JOHN'S, NEWFOUNDLAND

A TRIP TO NEWFOUNDLAND

By the Reverend F. J. Clark, B.D.



CANON SMART

A TRIP to Newfoundland (accent on the last syllable, please, and you will pronounce it as those to the manor born) would be interesting enough in itself, but when taken in the interest of brotherhood,

good fellowship and Christian unity it is especially significant. Canon Smart of Heart's Content—what quaint names they have—Heart's Content, Heart's Delight, Heart's Desire, Come-by-Chance, Tickle Harbor, etc.—had been corresponding with several of the secretaries of the Board con-

cerning the Forward Movement and plans for organization. And then came a letter expressing the hope that the Board would send a representative to attend the synod meeting in Saint John's beginning July second. This meeting was to be noteworthy in that the first effort to present an offering for foreign missions from the children of the Sunday-schools was to be made. The canon averred that a representative could bring them much help and cheer, their bishop agreeing with him and seconding the invitation. The Board felt it important enough to respond, and the recording secretary, who also has charge of the Forward Movement, was selected to go. On the very day of departure it looked as though the trip would have to be

A Trip to Newfoundland



BISHOP WHITE

given up. For although assured by one in authority here that a passport was not required, a telegram from the canon said it had better be procured. Further inquiry brought forth the answer that it was needful but could not be procured at such a late day. The canon, relying on our good sportsmanship, wired to bring papers and photograph and take a chance—which was done.

Though without a passport there was no difficulty as far as North Sidney, Nova Scotia, though several young college men on the train were required to show passports at McAdam Junction where we got breakfast the first morning out of Boston. These young men, one a dentist just graduated, another a first year medical student and several young women were on their way to spend the summer in Dr. Grenfell's hospitals at Pilley's Island and Saint Anthony along the coast of Newfoundland. Each year nearly a hundred young men and women find their way to Labrador and Newfoundland for this work. Certainly a splendid way of spending a vacation, and what good may be done the volunteers themselves in getting a taste of real missionary work early in their career.

Arriving at North Sidney, I was told by the steamship company operating between that port and Port-aux-Basques, Newfoundland, that no one would be allowed to land without a passport. This little island is now no longer a part of Canada but a separate Dominion with its own laws. The American consul at Sidney very obligingly furnished all the papers required, and after a night's trip across Cabot Strait I landed on the soil of Newfoundland. The railroad journey of over five hundred miles across the island from Port-aux-Basques to Saint John's takes a full day and a half, and when you sit up all the time in a crowded day coach on a narrow gauge railroad (the one sleeping car being full to overflowing) you are apt to be a little the worse for wear. This was all forgotten, though, when on arriving at Saint John's I was met by Canon Smart and the wife of the American consul whose guest I was to be. They made me feel at home right away, and that was the attitude of everyone.

It was July fourth and His Excellency the governor of the Dominion was giving a reception to the members of the synod in honor of the day. This gave me at once an opportunity to meet many of the clergy and laity as well as His Lordship the bishop of the diocese, to whom I delivered a letter of greeting from the president of the Board of Missions. In the evening a patriotic entertainment was held in honor of Independence Day when many of the songs of the United States were sung including the national anthem.

The session of the synod that same night also emphasized the bond between English-speaking people made more sure by our entry into the war by adopting unanimously the following resolution:

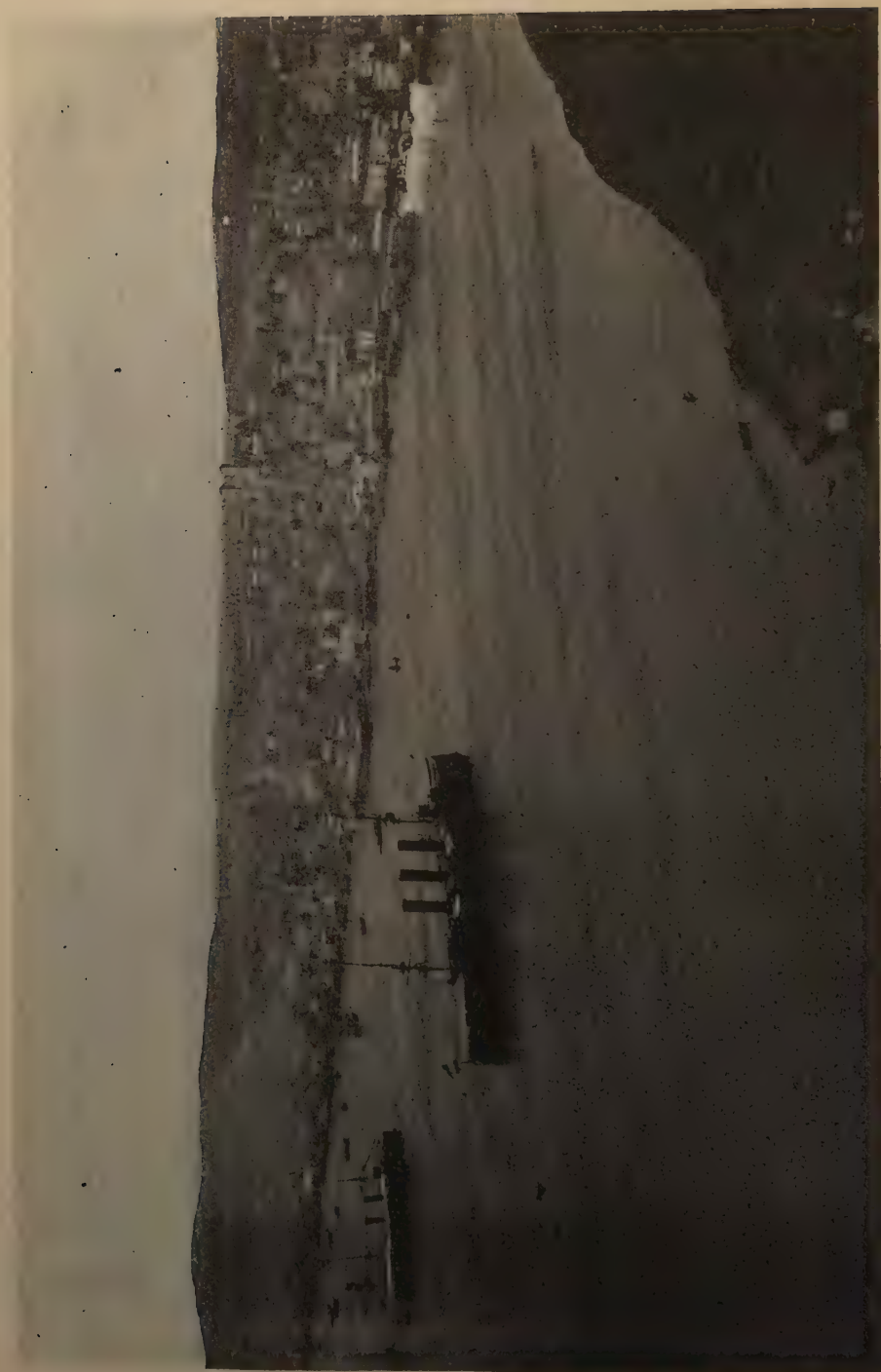
On this the fourth day of July, a day that is held dear by the people of the U. S. of America, the Synod of the Diocese of Newfoundland desires to



THE CATHEDRAL, SAINT JOHN'S, NEWFOUNDLAND



PICTURE TAKEN IN THE CATHEDRAL AT THE TIME OF BISHOP WHITE'S CONSECRATION



SAINT JOHN'S, NEWFOUNDLAND



CHILDREN GATHERED IN SAINT JOHN'S, NEWFOUNDLAND, TO PRESENT THEIR FIRST MISSIONARY OFFERING, SUNDAY, JULY 7, 1918



DRYING FISH ON THE DOCKS AT SAINT JOHN'S, NEWFOUNDLAND

A Trip to Newfoundland

place on record its high appreciation of the stand that the said people have taken in defense of truth and love as well as of their determination to offer unreservedly their tremendous resources in men and material to liberate the races of mankind from tyranny and oppression. The Synod also desires to extend to the President of the U. S. its congratulations and best wishes, and requests that a copy of this Resolution be conveyed through His Excellency the Governor to the President.

On Friday morning, at a breakfast of the alumni of Queen's College, an opportunity was given me to present the greetings of our Board of Missions to the clergy of the diocese. That night I was formally presented to the synod by Canon Smart, welcomed most graciously by His Lordship and the members and granted a seat among them. The synod, meeting biennially, corresponds to our General Convention, the three Orders sitting together in one room, however, but separated, the clergy on one side and the laity on the other, the bishop acting as presiding officer. There are seventy-eight clergy on the Island, sixty-nine being in active service. About sixty of them were present at the synod. The session lasts over two weeks and while considerable business is transacted it is also made an opportunity for reunions—for spiritual, mental and social refreshment.

Saturday was given up entirely as a day of intercession for missions in the cathedral.

Sunday and Monday were busy days. After the early celebration of the Holy Communion at the cathedral I had the great pleasure of preaching in Saint Thomas's Church at eleven o'clock and in the cathedral at six-thirty. At each of these services nearly a thousand people were present. But the greatest service of all was at three o'clock in the afternoon when I had the privilege of speaking to the members of the Sunday-schools of the parishes of Saint John's. The cathe-



The American Consul at Saint John's

dral, which seats about fourteen hundred, was crowded to its capacity. At this service there was presented the first offering of the children of the diocese for foreign missions. Those in charge had set the standard at \$1,000, but the children rebuked this small idea of their ability by presenting over \$3,000 to be used to support a missionary in the English diocese of Shangtung, China, whose bishop is a classmate of Bishop White of Newfoundland.

This was undoubtedly one of the most remarkable services I have ever attended. While it was impossible for the children to come in from the various parishes outside of the city of Saint John's, nevertheless they sent their large offerings. It probably marks the beginning of a very important movement among the Sunday-school children of the diocese. Just forty years ago our Sunday-school children presented their first Lenten offering which amounted to but \$7,070 with the whole United States to draw from. The little diocese of Newfoundland begins with over \$3,000.

Monday was just as busy a day as Sunday. The clergy were giving a return breakfast to the bishop, at which a liberal allowance of time was set apart to hear of the Forward Move-

A Trip to Newfoundland

ment in our Church. Many questions were asked for the clergy are all keenly interested in the effort to secure some adequate organization of the Church for the better carrying on of its missionary work. With this in view the synod adopted a resolution authorizing the appointment of a standing committee on Home and Foreign Missions to represent the synod. This will probably bring about a careful study of the kind of organization the diocese needs and the laying of plans to carry on its missionary work.

At noon the alumni of Saint Augustine's College of Canterbury, of which the bishop is a graduate, had a luncheon. This is the oldest college in the Dominion of Great Britain and numbers more than a score of graduates among the clergy of this diocese. The afternoon was given up to a meeting of the women who wanted to hear about the organization and work of our Woman's Auxiliary. Fully a hundred women were present. The hope was expressed that soon there might be some organization of a distinctly missionary character along diocesan lines.

In the evening the opportunity was given to address the synod at the beginning of the session, after which a resolution was adopted by a rising vote expressing the appreciation of the synod of a visit by a representative of the Board and thanks to the president of the Board for his letter of greeting.

Many things impressed me during my visit, but chiefly the fine spirit of devotion to their work on the part of the clergy of the diocese. Their field is not an easy one, many parishes embracing as many as 2,000 or more souls scattered over a rather large area, meaning travel by boat, horse, train, or on foot, as opportunity affords. Outside of the city of Saint John's itself the work is mainly among fisher-folk, for fishing will be the chief industry of Newfoundland for many a year to come. These clergy live on

small stipends, do a hard day's work seven days a week, encounter no little hardship in their daily round, and yet I never met a happier body of men anywhere, or men who seemed to appreciate more the real things of value in life. Although the outposts furnish little opportunity for contact with affairs outside, the clergy in some way have managed to keep abreast of the times and to have a keen perception of the things which others are doing in Church and State beyond the limits of their own dominion.

The finest spirit of brotherhood exists among them. They have their tilts on the floor of the synod, when they speak their minds frankly, but it in no way mars their fellowship. A more united diocese I have never seen, and the bishop is to be congratulated upon the kind of men who stand with him in his work.

The people of Newfoundland were the personification of hospitality. From the time of leaving the steamer at Port-aux-Basques, when I was greeted by the inspector and passed through without embarrassment or difficulty, and my hearty greeting by the wife of our consul, to my departure, my stay was made as pleasant as possible. And right here, were there room, I would like to burst forth in a eulogy of the American consuls. I never before appreciated what possibilities were bound up in their important office until I thought I was barred from the land of promise. There is nothing a belated citizen can ask of one that he will not gladly do if within the law, even to taking you into his home and making you one of the family.

The letter from the president of the Board to the bishop of Newfoundland invited the synod to send a deputation to visit us at our Board meeting in October. If they do, it is hoped that they may find all through their visit the same spirit of brotherhood and courtesy and hospitality that was shown our representative.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

AN impression seems to have arisen at the Conference for Church Workers in Cambridge, Mass., that I am intending simply to bow before the difficulty of having textbooks for mission study ready and in the hands of leaders prior to the summer conferences, and henceforth to relax my efforts to that end. I have no such intention. My endeavor in the future, as in the past, will be to issue the books by June first each year. It is true that certain disadvantages of this practice are worthy of consideration, and that, in some cases, it presents insuperable difficulties; but so long as leaders must have copies of the textbooks which they are to teach later, in their hands at summer conferences, I shall do my utmost to meet this demand.

* * * *

It has become necessary to alter quite radically our programme for mission study for the season of 1919-1920. It will be remembered that the topic proposed for that year was the Mission to the Philippines. Unfortunately, Bishop Brent, who was to have written this book, is unable to do so. It was his intention, when called to France, to transfer the task to Mr. Ogilby of the Baguio School. Mr. Ogilby now writes me that he is unable to attempt it owing to other important duties. There is no one else competent to take his place as the writer of the Philippine book. Doubtless Archdeacon Stuck could have been prevailed upon to hasten the preparation of his book on the Alaskan Mission so as to have it ready for the printer early next year, but it seems inadvisable to lay this added burden on him if it can possibly be

avoided. The only other alternative is the selection of a new topic of study for 1919-20. It has been decided to accept this alternative and to prepare for use during that season, a course on The Immigrant. This involves the elimination from the course for the current year of the immigration monographs now in preparation and referred to in the July SPIRIT OF MISSIONS, and making them the basis of the proposed course for the succeeding season. The desirability of a course on this topic at this time and following Bishop Burleson's book, is too obvious to require comment. The textbooks for this year, therefore, will be three in number—Senior, *Our Church and Our Country*, by Bishop Burleson; *The Call of a World Task in War Time*, by J. Lovell Murray, supplemented by *Studies in Religion for War Times*, issued by the General Board of Religious Education; and, for Juniors, *His Star in the West*, by Miss Dorothy Giles. With the exception of the Junior book, these are now ready.

* * * *

I want to add a word to what I have already said regarding Murray's book mentioned above. It is a book for people who can think; it is not a book for beginners; the leader will have to be a person of some experience, since the suggestions accompanying each chapter are not worked out in detail; but I know of no recent book dealing with the bearing of the war on the Church's Mission which will better repay careful study. It must affect one's whole conception of Christianity as a world-power both at the present moment and during the period of reconstruction which the Church will soon have to face.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Our Church and Our Country. Hugh Latimer Burleson. The Domestic and Foreign Missionary Society. Illustrated. Price, 50 cents, paper.

Bishop Burleson has written this book at the request of Dr. Sturgis and it is to be used as the new text-book for mission study classes during the coming year. The bishop explains that the book is a supplement to and an extension of his previous volume *The Conquest of the Continent*. After a brief foreword the book is divided into six parts: I. *A Church Without Apostles*, II. *The Episcopate in the New Nation*, III. *Shepherding the Scattered*, IV. *Opening Prison Doors*, V. *Unto Lands Beyond*, VI. *Tasks That Summon Us*. Under the third heading Bishop Burleson goes somewhat into detail as to the formation of missionary districts, and then takes up the problems which the domestic missionary bishop finds. In the fourth division the Indian, the Negro and the Mountaineer are considered. In the fifth chapter the reader is carried first to Honolulu, then to the Panama Canal Zone and then to Porto Rico and in the sixth division the grave questions of the task which is before the Church in rural communities and last, but by no means least, the care which we owe to the immigrant, are considered. In conclusion Bishop Burleson sums up some of the chief considerations under the heading of *The War—and After*. As all of Bishop Burleson's writings, this book is full of interest to the general reader and is illuminating from beginning to end.

Of necessity there will be some question as to the best method of using the book in mission study classes, some preferring to specialize on one subject and others on another, for the subjects included are as many as our country is large and all-inclusive. We congratulate the educational secretary on having secured this text-book.

Prayer and Supplication with Thanksgiving. Compiled by the Educational Secretary, The Board of Missions. Price, 10 cents. Paper.

The modesty of the educational secretary of the Board of Missions prevents his giving full expression to the value of this little book of 84 pages. It is a collection of suggested Bible readings, with prayers and thanksgiving, grouped under the following subjects: *The Approach to God,*

Prayers: For the Church, For the Coming of the Kingdom, For a World at War, For Ourselves, For Our Homes and Communities, For the Nation, For the World, Praise and Thanksgiving. A few copies will be bound in leather for those who desire them. Prices as to this special binding will be gladly furnished.

Protestantism and the Latin Soul. F. C. Coppol. The John C. Winston Co., Philadelphia.

The author of this book is the rector of Saint Mary's Episcopal Church, Wind Gap, Pa., where he has been doing an effective work among Italian peoples, which has attracted rather wide-spread attention. The attention of the Church is being more and more called to people of foreign tongues who have come to live in our midst. The author in his foreword writes: "These few notes are written from a pre-eminently Italian standpoint, for Italy, both psychologically and historically, may be considered the most typical of Latin countries. A further aim of the book is to acquaint the American public with the progress of religious thought in Italy. It is rather frequent to meet students who, while sufficiently instructed about the various religious movements in England, France and Germany, know nothing concerning the spiritual forces which have been at work in Italy these last fifty years. It is hoped therefore that we will fill, at least in part, a wide gap."

BOOKS RECEIVED

African Adventures. (Junior Book.) Jean Kenyon Mackenzie. Central Committee on United Study of Foreign Missions, West Medford, Mass. Price, 50 cents.

Primary Mission Studies. Margaret T. Applegarth. Board of Publication and Bible School, 25 East 22nd Street, New York. Price, \$1.00. (To be reviewed later.)

The Light of the World. An outline study of Christianity and non-Christian religions. Robert E. Speer. Central Committee on United Study of Foreign Missions, West Medford, Mass. Price, 50 cents.

The Conduct of Brief Devotional Meetings. Paul Micoen, B.D. Association Press, New York. Price, 50 cents.

The English Church Mission in Corea. Its faith and practice. Preface by the Right Rev. C. J. Corfe (first bishop in Corea). Young Churchman Company, Milwaukee. Price, 50 cents. (To be reviewed later.)

Frontier Missionary Problems. Bruce Kinney, D.D. Fleming H. Revell Co., New York. Price, \$1.25. (To be reviewed later.)

How Our Church Came to Our Country

XXXII. HOW OUR CHURCH CAME TO COLORADO

By the Reverend Benjamin W. Bonell

I. The Far, Wild West

THE first services of the Church were held in Colorado when what is now the diocese of Colorado was a part of the missionary jurisdiction of the Northwest. When this great territory was first set apart by the General Convention the Reverend Jacob L. Clark, D.D., of Watertown, Connecticut was elected as missionary bishop. Dr. Clark declined and the Reverend Joseph Cruikshank Talbot, D.D., was elected in 1859 and consecrated bishop February 15, 1860. This same year the first service of the Church was held by the Reverend John H. Kehler twelve days after his arrival in the city of the Plains. He came from Virginia where he had been the rector of Sheppardstown. Filled with a true missionary spirit he came West to break the ground and plant the first seed of the Apostolic faith in the Church he so dearly loved. The first service was held in a little log cabin on Market Street in what is now the wholesale section of Denver. He soon won the respect of the good people of the community and was affectionately called "Father Kehler" by all in the frontier town.

In 1861 Bishop Talbot made his first visit to the far, wild West and was gratified to find an enthusiastic congregation maintaining regular services in a rented building. The mission had a name indicative of its surroundings—Saint John's-in-the-Wilderness.

Since then the wilderness has given place to a beautiful city, and the little mission, grown to a great parish, is now Saint John's Cathedral. Father Kehler remained in charge of the mission until the latter part of 1861 when he was appointed chaplain of the First Regiment of Colorado Volunteers.

Having lost its leader the little band became somewhat discouraged. Just in the nick of time Bishop Talbot visited the West again and by his earnest endeavors revived the waning courage of the mission. The chapel of the Southern Methodists, the only house of worship in the village, with not enough members to keep the doors open, was bought and made over to adapt it to the services of the Church. The total cost was \$2,500. The Reverend Isaac Hagar, a deacon, was placed in temporary charge. The following year the Reverend H. B. Hitchings was called as rector and the work placed on a permanent foundation.

The second congregation in Colorado was formed in the mountains in 1860. The first service here was also held by Father Kehler. An interesting account of this has been given by Mrs. Anna Talbot, who said: "I arrived in Denver, October 18, 1859. In June of 1860 we moved to the Gregory District up in the hills. There was no Central City then and no Blackhawk. Midway between these two towns, which are only three miles apart, nestled on the mountain side a little camp called Mountain City. To



BISHOP TALBOT



BISHOP RANDALL



BISHOP SPALDING

this camp Father Kehler drove up from Denver, about forty miles, in the summer of 1860 and held a service in a log cabin. In the Fall silver was discovered a little higher up the mountain and houses were built about. The new town was called 'Central City'—it was not long before it became a thriving camp. In 1862 Bishop Talbot came up by stage coach. It was a great occasion." The bishop made a canvass for Church people and was so encouraged by the number he found that he organized a mission and asked Mrs. Talbot to name it, and Saint Paul's became a reality. In 1863 the Reverend and Mrs. Francis Granger arrived. A store building was bought and converted into a little chapel. The lower part of the building, which was on the mountain side, was fitted up for a school, Mrs. Granger taking charge. The present warden of Saint Paul's, Mr. Bennett Seymour, was one of the pupils.

Before the coming of the Reverend Frances Granger occasional services had been held by the Reverend Isaac Hagar and Dr. Hitchings. From the parish record we learn that Bishop Talbot visited Philadelphia and preached a stirring missionary sermon in Saint Mark's. He called for volunteers. The Reverend A. B. Jennings,

then a deacon, offered himself and was sent to Central City. Later the bishop sent for him. Mr. Jennings met the bishop at Nebraska City and was ordained priest. On account of an Indian uprising the journey was made under an escort of United States cavalry. After his ordination Mr. Jennings returned to Central City to the then largest parish in the Far West.

Bishop Talbot was elected assistant bishop of Indiana in 1865. In the West he was succeeded by the Right Reverend George M. Randall who was consecrated December 28, 1865. At this time there were only two clergymen in Colorado, the Reverend H. B. Hitchings and the Reverend A. B. Jennings. Bishop Randall soon established missions and brought men to fill them, the Reverend W. A. Fuller, and Father Byrne, who was indeed a father to many missions in the mountains and on the plains. The Reverend Cortlandt Whitehead, later Bishop of Pittsburgh, was one of the early missionaries and was stationed at Black Hawk where now we have no church. In 1867 a church was built at Georgetown. It was wrecked in a hurricane in 1869. In 1870 Bishop Whitehead shook the dust of Black Hawk from his feet and, taking his worldly goods, including an altar, lec-



CENTRAL CITY, COLORADO

Saint Paul's Church may be seen near the center of the picture

tern, a cross and candlesticks, went to Georgetown—built the present Grace Church and installed a one-manual pipe organ.

II. Colorado—Part of a Vast Field

In 1865 the General Convention set apart a new missionary jurisdiction consisting of the territories of Colorado, Montana, Idaho, and Wyoming. This was Bishop Randall's field and he covered it. His letters are full of interest and show an undaunted and cheerful spirit. We hear of his preaching to a large congregation in a grocery store, with not enough candles to enable him to see all the congregation, making responses impossible. But there was light enough to read the text and, to use his own words, "I did not need any more of that kind. Sunset, the following day, found us in front of a cattle ranch where the people could give us food but not lodging, so we slept in the wagon and our sleep would have been

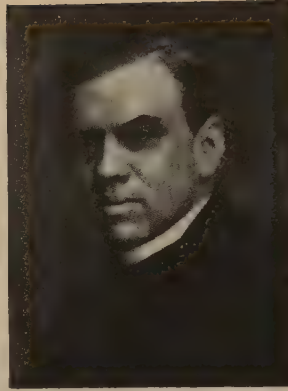
very sweet but for the bellowing of cattle, the cackling of geese, the barking of dogs and the shrill voice of an old lady who, with her friends, was camping a few yards off."

After Bishop Randall's second trip to the field he wrote that they "had safely run the gauntlet for three hundred miles through a country inhabited by hostile Indians." Scarcely had the bishop reached his journey's end when several stages were attacked and the passengers killed. One of our missionaries, the Reverend W. A. Fuller, had a miraculous escape. He was the only passenger, the driver and a man who was riding on horseback in company with them being killed. Later in the year the bishop writes that "no one need now be afraid to cross the plains for the Indians have done up their summer's work of scalping. These savages don't work in the winter."

For eight years Bishop Randall travelled unweariedly over his immense field, "coupling the wisdom of ripe experience with the ardor of



BISHOP OLMSTED



BISHOP JOHNSON



BISHOP LEONARD

youth." Under him great progress was made. In 1870 the bishop obtained from the territorial legislature a grant of nearly \$4,000 for a School of Mines and began the excellent school which later he was obliged to turn over to the State, and which is now one of the leading schools of mines in the United States. In 1871 Mr. Nathan Matthews of Boston gave \$1,000 for a divinity school. Matthews Hall was opened September 19, 1872, under the supervision of the Reverend W. R. Harding. Parish schools were opened in the larger towns and later the first institutions for higher education were founded by the bishop; Jarvis Hall for boys and men, Wolfe Hall for girls. Again misfortune, in the garb of wind, blew off the roof of Jarvis Hall and the walls fell in a mass. But Bishop Randall's undaunted spirit could not be crushed. He rebuilt.

Not until shortly before his death did he betray any sign of the strain under which he was administering his great field. In his last communication to *THE SPIRIT OF MISSIONS* he asks a question which has been echoed by many succeeding missionary bishops: "How *can* we 'make brick without straw'? Do not tell us in effect to 'gather stubble instead of

straw'. We want bread and we need tools, and they who love the Lord and His cause will, I trust, be glad to supply both."

Bishop Randall died in 1873 and was succeeded by the Right Reverend John F. Spalding, a man of clear vision, who bought property and established missions throughout his vast jurisdiction. He drove from place to place and made visitations on horseback and by stage, often walking long distances when the floods had washed away bridges. The Church in Southern Colorado grew largely through the visitations to lonely ranches and farms of the bishop and his few helpers. In 1876 in the whole of Colorado and Wyoming there were only fifteen missionaries. Of necessity much of their time was spent in travelling on foot or on horseback, by stage or in a friendly buggy or an open wagon, in which on one occasion Bishop Spalding travelled for two days at an altitude of two miles, encountering two storms of wind and snow, rain and sleet, "an exposure," he says, "which had no serious consequences but was by no means pleasant!" Fortunately there were bright days as well as stormy ones. I have been told of jolly parties—Church parties—when the bishop sat on the seat of a lumber

How Our Church Came to Our Country

wagon with the driver, a little organ borrowed for the occasion, and then driving from house to house, the congregation was gathered—happy, zealous workers were our pioneers.



SAINT JOHN'S CATHEDRAL

III. The Diocese of Colorado

In 1885 the missionary jurisdiction of Colorado was organized into a diocese and admitted as such at the General Convention in 1886. Bishop Spalding died in 1902 and the Right Reverend Charles S. Olmsted was elected to succeed him. Bishop Olmsted, a man of marked learning, toiled on until ill health compelled him to leave the altitude of Colorado and live at sea level. Unable longer to visit the towns seven to nine thousand feet above sea level Bishop Olmsted called for a coadjutor and the Reverend Irving P. Johnson, D.D., of Seabury Divinity School was elected. A man of indomitable energy and great missionary spirit he is meeting the knotty problems of a hard western field.

Colorado has suffered much and often financially. Many vicissitudes have checked its onward course. Jarvis Hall burned, Wolfe Hall closed and Matthews Hall lost, nevertheless, the work has gone on and a great future is before the diocese. There are some diocesan institutions standing for uplift and succor to humanity. The Oakes Home, founded by the Reverend F. W. Oakes, has done a mar-

vellous work. Saint Luke's Hospital stands in the forefront in Colorado—always full to overflowing. The Church Convalescent Home for homeless women is one of the recent factors established by the Church in Denver to alleviate the suffering of the needy. The Sisterhood of Saint John the Evangelist, founded by Bishop Olmsted, is quietly doing good by its many acts of mercy, and the Divinity School, reopened at Greeley, is preparing men for missionary work. Colorado will soon take its place as one of the great dioceses of the Church—a diocese in name, a vast missionary field in reality, with the door of opportunity opened wide for the service of God and His Holy Church.

IV. The Missionary District of Western Colorado

At the General Convention in Baltimore, October, 1892, the diocese of Colorado presented a memorial, praying that it be allowed to cede the western portion of the state as a missionary district. On the thirteenth of October



BISHOP KNIGHT



A MOUNTAIN LAKE IN WESTERN COLORADO

How Our Church Came to Our Country

the missionary district of Western Colorado was constituted by the concurrent action of both Houses. By this act an area of 38,000 square miles was set aside, a difficult field dotted with little villages, mining towns and a few agricultural centers. Western Colorado had been faithfully cared for by Bishop Spalding and a few earnest priests. On October twenty-first the Reverend William Morris Barker of Duluth, Minnesota, was elected as first missionary bishop of this hard field. In October, 1894, he was transferred to the missionary district of Olympia.

In 1895 the General Convention, meeting at Minneapolis, placed the district under the care of Bishop Abiel Leonard of Salt Lake. Bishop Leonard travelled far and wide preaching in little camps, and as a result the Church began to show signs of life in the disheartened field.

It was during Bishop Leonard's time that the writer, coming to Colorado, was invited to spend a vacation at a mining camp, Lake City. While there he met the good bishop and learned something of his endeavors to strengthen the Church in Western Colorado. The first Sunday of the month the writer held services in the little chapel which, excepting the occasional visit from Bishop Leonard, had been closed for several years.

Sunday was a threatening day. Clouds hung low and large drops of rain warned people to stay at home. However, about twenty-five ventured out. Had they not made great preparations?—aired and cleaned the church and had choir practice. The faithful few were there—one family from Litchfield, England, who lived several miles out of town drove in. The service began. No one present could play the chants so I was organist as well as minister—and how they sang! A very hearty service we were having, but the day grew darker and peal after peal of thunder rent the air and a torrent of rain came down and through



BISHOP TOURET

the old roof. Well do I remember the day! The service went on, and during the sermon I stood between two leaks. The congregation raised umbrellas. The storm and the service ended about the same time. Then we had an after meeting and *decided to shingle the church*. I spent the week on the job and the next Sunday we held service under a rain-proof roof. Little Saint James's has an interesting history. It was built for a blacksmith shop and in the course of years evolved into a neat little chapel.

Under Bishop Leonard the work grew and at Richmond in 1907 the General Convention revived the missionary district of Western Colorado and elected the Reverend Edward Jennings Knight, of blessed memory, as the third missionary bishop. Bishop Knight was a born missionary. Ardent and zealous he entered the field and worked with a will. Nearly all the towns of Western Colorado where our Church had reached were on the

How Our Church Came to Our Country

railroad that circles the central part of the district. To these towns the good bishop went—preaching to a handful. No congregation was too small for him. His large heart went out to the lonely members of his flock scattered here and there. His life was a constant round of labors. After doing the towns on the railroad he started to visit the outlying places by wagon, often sleeping on the ground under the wagon. Wherever two or three Church people were to be found, this missionary bishop went with never a complaint or a murmur, for he said the sheep from the hills often become the supporters of the city parishes. His was an example of the ideal Pastor and Chief Shepherd. No wonder that the people of Western Colorado loved him—no wonder that the Church picked up by leaps and bounds. In less than a year this godly man was summoned by the Angel of Death, but his example, his missionary spirit, lives on.

Bishop Knight was succeeded by Bishop Benjamin Brewster, who, after

faithful work, was elected to the bishopric of Maine. Constant change seems to be the order in this great field. At Saint Louis the Reverend Frank Hale Touret was elected to fill the vacancy made by the translation of Bishop Brewster. Recently he has been given the added care of Utah.

The missionary district of Western Colorado has a population of 115,000, scattered over 38,000 square miles, and next to Nevada with 100,000 population and 109,700 square miles is the most scattered district in which we have a bishop. There is only one institution of higher education in the field and that—the state normal school at Gunnison—in a little town on a narrow-gauge road. Western Colorado is clearly a field for untiring efforts, where the Church must minister to her scattered people. Her band of faithful clergymen must be willing to be found in travels often—in hardships often—in trials often—in halls and school-houses often—working always not for money or fame, but for the glory of God and the good of men.

CLASS WORK

PREPARATION FOR THE LESSON

THERE is no better description of the conditions under which our hardy pioneers both of Church and State pushed their way across the continent than that found in Chapter V of Burleson's *Conquest of the Continent*, "The Battle Among the Mountains".

THE FIRST FIVE MINUTES

Five minutes is all too short in which to tell the class something of the great Rocky Mountain region—the backbone of our country—in which the scene of this story is laid. Any public library will supply books on this subject.

TEACHING THE LESSON

I. The Far, Wild West

1. Of what great missionary field was Colorado at first a part?

2. What bishop had charge of it?
3. Where were the first Church services held?

II. Colorado—Part of a Vast Field

1. To what other great missionary jurisdiction did Colorado belong in 1865?
2. Tell about some of Bishop Randall's journeys.
3. Who was his successor?

III. The Diocese of Colorado

1. When did Colorado become a diocese?
2. Name its bishops.

IV. The Missionary District of Western Colorado

1. When was this district set off?
2. Who were the first three bishops?
3. Who is the present bishop?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE ADVENT CALL IN SOUTHERN OHIO

By Elizabeth Matthews

It is a joy to be able to report that many diocesan branches are developing their plans for the Advent Call. In this as in all our efforts we are anxious to know what others are doing. It is one of our blessings of fellowship in the Auxiliary that the plans and deeds of one branch can inspire others. Perhaps the two diocesan branches which have gone furthest at present in their plans are Southern Ohio and New York. Both have worked out details in a really remarkable way. So that others may have some of this help we have obtained permission to print the outline for committees in Southern Ohio and the letter of the president of the diocesan Woman's Auxiliary to the messengers. It must be understood that this outline is not final but tentative.

BY the action of the delegates at the annual meeting all the members of the Woman's Auxiliary in Southern Ohio are committed to the war work proposed to the Woman's Auxiliary throughout the nation and known as the Advent Call. It is the biggest thing we have ever been asked to undertake. It will demand all our consecration, energy, and thought to carry it out as it should be carried out; for, well executed, this concerted Call to Prayer will be a tremendous power in our own lives and in that of the Church and that of the nation. The Advent Call is not to be lightly undertaken. We dare not play or pretend in the face of such power as we are asking God to exert in our behalf.

As the plan involves so much, time will be needed in which the bishops and the clergy of the diocese must organize and prepare the way for the necessary parochial and diocesan committees and meetings; however we women need these summer months in which to prepare *ourselves*, for we must individually be equal to the task which later those in authority will lay on our shoulders. Do not let us

lose the comparative leisure and quiet of the summer. Let us be praying and thinking, reading and discussing together and facing the task we have set ourselves.

1. The Advent Call demands of each one, an absolute *belief* in the *power of prayer*, in God's willingness to use us, our souls and bodies, working through us, that His Kingdom may come, His will be done on earth. We best learn His will in prayer, and only through prayer can we set our wills in tune with His. We can best affect other human wills by praying for them, for only when on our knees and seeking God's will, dare we, fallible beings, try to influence other human beings. For what does the word influence mean? It is derived from the same word as "influx"; a pouring or flowing in. To quote: "Influence is the pouring in of personality into personality; it is the interpenetration of souls. All mankind past and present form one communion and fellowship, one inconceivably complex system of interpenetration. If you think it out it is a frightening thought—the immeasurable responsibility of every soul in its effect upon the whole of

The Woman's Auxiliary

mankind." Belief in prayer then means a positive faith in the solidarity of mankind and that God rules this earth not by force, but by love and the spirit of sacrifice and service, exemplified once for all by the Cross of Christ. For when did the Cross ever mean as much to the world as it does to-day, and is it not because we ourselves are being *influenced* by the power of sacrifice, the lives given unstintingly by the young soldiers of our own and our Allies armies? So let us take as our motto "Rejoicing in hope, patient in tribulation, continuing instant in prayer." What do we American women need more than patient hope? And it is to be won only through continuing prayer. God, having given man free-will, will not rule on earth till men set their wills in accord with His. Hence the need and power of prayer.

2. The Advent Call demands of us women not only belief in God, but *love of Christ*, such love for Our Lord Jesus Christ as women showed Him 2,000 years ago in Palestine. We know they loved him. Do we realize what difficult things that love impelled them to undertake for Him? Think only of the women at the tomb going as witnesses of His resurrection to the incredulous, unbelieving disciples. It took courage and faith, but mainly love and knowledge of Him. The Advent Call demands all this of us and instead of three or four women at an empty tomb think of the hosts of women to-day who do love and know Jesus Christ and the power of His resurrection. We can do greater things than the Marys did, if we do them with the same loving obedience.

3. The Advent Call demands of us not only faith and love but *service*. Having prepared ourselves in our homes this summer and through the training at Institutes held next fall, we shall in December be called as Christian soldiers to go on active duty. The call to prayer and service must

be made Church-wide and can only be given effectively by willing messengers. Are *you* willing to be a messenger on such an errand? Or shall our quest be stayed because of the lack of willing feet? God forbid! Or if not chosen to be a messenger, there is other work for you to do. We shall need all as intercessors, for those who go on active service must feel that there are many on their knees giving them power, courage and strength.

There are two ways in which we may fail next autumn; First, by belittling this opportunity through lack of preparation. To prevent that we want as messengers, women (nominated by their rector and the president of their parish Auxiliary) who will consent to attend an Institute of two days, held some time during the months of October and November, in a convenient center, at which time these chosen women will be spiritually prepared by the bishop (or a clergyman appointed by him) and given practical detailed instruction by a woman who will have been appointed by the Executive Board for such service and prepared by attendance at a Summer Conference. Those women who after attendance at an Institute are finally chosen as Messengers will be sent during the first week of Advent into another parish or mission than their own, and conducted by a local woman will call on every woman on the list furnished her, asking each one to sign a pledge card, explaining its purpose, following any leading that may be opened for her during the conversation by the Holy Spirit, using tact and judgment in her witnessing, leaving prayer cards when such are desired, and going on her way "nothing doubting but that God favorably alloweth this charitable work of ours" and faithfully and devoutly giving God thanks that we are called to the knowledge of His Grace and Faith in Him.

We may fail again by belittling our own ability to seize the opportunity

The Woman's Auxiliary

made to-day by the War. To prevent this, will you not begin to-day to think and pray, determining that you will do what God asks of you next fall, nothing doubting but that He will surely give us His Holy Spirit and strengthen and comfort us that we may indeed do His Will. I ask all who read this to pray henceforth till December for our undertaking and would suggest using the first Collect for Easter Day with this in mind.

I would also suggest that you read and re-read one or more of the short and inexpensive but very helpful books given in the list herewith, and that you do your utmost to enlist other women to read and to pray for God's blessing on our Advent Call.

Self-Training in Prayer—McNeile (50c.), *After This Manner Pray Ye*—McNeile (50c.), *Have You Understood Christianity*—Carey (45c. and 65c.), Morehouse Publishing Co.; *Prayer and Some of Its Difficulties*—Carey (60c.), *The Kingdom That Must be Built*—Carey (60c.), Longmans; *The Meaning of Prayer*—Fosdick (60c.), *The Meaning of Faith*—Fosdick (\$1.00), Association Press; *The Cross at the Front*—Tiplady (\$1.00), *The Soul of a Soldier*—Tiplady (\$1.25), Revell; *The Glory of the Trenches*—Dawson (\$1.00), Lane.

Any of the above books may be ordered from the publishers direct or from the Educational Department, 281 Fourth Avenue, New York.

PRAYER AND THE ADVENT CALL

"Continuing instant in prayer."

—Romans 12: 12.

OF course, the whole thing is a pilgrimage of prayer. It is natural to use that expression, and pleasant to do so, for it takes us back to the English, but especially to our own Pilgrimage of Prayer. The results of our Pilgrimage of Prayer are hard to gather, as reports for such things will not go into lists, but it will not be surprising if the best work on the Advent Call is done where the Pilgrimage of Prayer of 1916-1917 was best observed. It is a joy, too, to many of us to link this new work with the Pilgrimage of Prayer, and that the first year of this Triennial should have seen the Pilgrimage of Prayer and the last the Advent Call is a happy thing. But still more definite is the tie between the two plans. The Pennsylvania branch of the Woman's Auxiliary has sent to the Church Missions House the following resolution:

That as an outcome of the Pilgrimage of Prayer the first week in Advent be annually set apart for prayer, for the Church and her Mission.

Of course, this suggestion must be discussed and decided at the Triennial in Detroit, but we are going to assume the responsibility of suggesting it for the one year before that meeting. The Auxiliary is therefore asked to set apart the first week in next Advent, December 1st to 8th, for prayer for the Church and her Mission. What more helpful and appropriate than that this resolution should be carried out during the week of our Advent Call. If by that time there are any branches having no part in the Advent Call they will at least be willing to observe the time as a week of prayer, while to those who make the attempt to carry out the whole plan the observation of this time as a week of prayer will give them added strength.

In a certain diocese where an every member canvass was to be conducted, the Woman's Auxiliary organized, some weeks in advance groups of its members for prayer for the success of the effort. Could not many such groups be organized now, in preparation for the carrying out of our Advent plan?



BOYS LINED UP IN FRONT OF THE HOSPITAL AT NOPALA

THE WOMAN'S AUXILIARY IN MEXICO

AT the last convocation of the Mexican Mission, Mrs. Salinas, wife of the Mexican priest at Nopala, read a report of the Auxiliary Society of Hidalgo:

"I have translated the beautiful prayers and learned lessons and methods which I have adapted according to the circumstances and my little experience on the subject teaches me the great fact that women are able, if they wish, to do something useful for the Kingdom of God in this world.

"Mrs. Aves, president of the Woman's Auxiliary in Mexico, sent to be translated and read a beautiful letter making very valuable suggestions as a preparation for the next United Offering. Miss McKnight made a very thoughtful address on the Auxiliary. Miss Aurora Contreras, who was supported at Hooker School by our most beloved friend of the Mexican Church, Mrs. Virginia Clark, sent an impressive essay on the work of the women in the Church, and remembered the forgotten and always loved Mrs. Hooker, Mrs. Clark and Miss Driggs.

"I think that all that was said in this convocation about the work of women

in the Church is a good symptom for the future. I realize that, as it is in the States, there are many difficulties and disappointments; but faith, consecration, love and work vanquish, and my heart is full of hope for the future.

"I appreciate very much any suggestions on the organization, methods and work of the Auxiliary as carried on in the United States, particularly among poor people. My lot is just among poor people, but I am so happy when they give—as the widow of the Holy Gospel—of their want.

"The Woman's Auxiliary at Hidalgo raised a small fund and made little garments for the babies of the hospital and for other people. It is true we are passing through a terrible economic crisis; notwithstanding the women of this region made their best. There is great need here, but friends from the States have helped us greatly, giving opportunity to Mrs. Shults to relieve sick and poor people, and it is our prayer that the House of Hope at Nopala may be the cause of strengthening the hope and faith of many."



SAINT JOHN'S-IN-THE-WILDERNESS BY MOONLIGHT
As the Arctic night is long, so is it fascinating

SAINT JOHN'S-IN-THE-WILDERNESS, ALASKA

By Miss E. J. Ridgway

I AM sure if I should ever have the misfortune to go away from this dear mission that my head would buzz with all the whirl outside. I am content here, and can gaze with much satisfaction at the whirling though silent auroras. The silence here is wonderful. At present our village is too silent, for most of our people are out on the big hunt. I pray and hope that they may get moose and caribou, for they need it. Of our fourteen cabins, but two are now occupied. However, by the end of this month (March) we shall have a large village again, for awhile, the people having returned from hunting and trapping.

I am sure that you will be glad to know how all the people come to the mission before leaving to tell us "good-bye" and the father of the family, very often, will ask that we pray for them while they are away. We always have

daily prayers for any when they are absent, but it is good to have them ask for prayers as it shows that they remember too.

Will it interest you to hear of one of my little school boys, Robert Ned, aged about twelve years?

Robert is not a brilliant child in anything, and he is overly dull in many things. One day I was talking to the children, telling them to be careful what they said about others. When I had finished I asked if anyone could tell me why we should be careful of our tongues. No one spoke or made a sign—all looked at me speechless. Then slowly and timidly little Robert's hand was raised. I repeated the question and the answer came, "Because they speak things they never see." Rather far fetched for tongues to see, but withal I think quite good for an Indian lad. He was thinking.

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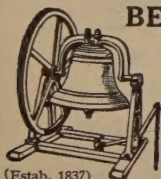
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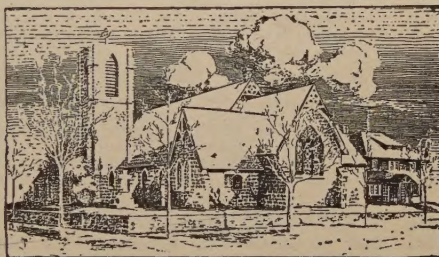
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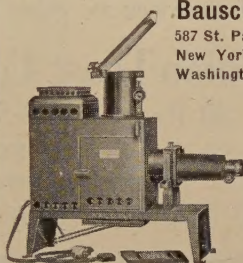
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